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The Living Church

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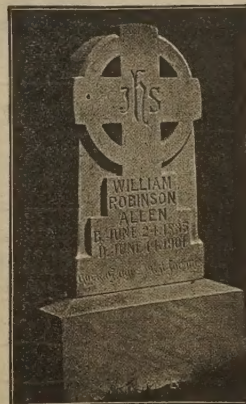
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The Living Church

*A Weekly Record of the News, the Work, and the Thought
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TO THE BRIGHTNESS OF THY RISING.

FOR THE SECOND SUNDAY AFTER CHRISTMAS.

AMONG all the wonderful, supernatural events which clus-
ter around the Nativity of our Lord, there is none so sur-
passingly strange as the call which came to the Wise Men to
leave their far distant homes and seek the new-born King in
order to worship Him. To the shepherds, the revelation was
not so marvellous, for they were in covenant relations with
Almighty God. The same would apply to St. Simeon and
St. Anna, for they were both devout members of the Jewish
Church. It proves the truth of the inspired assertion of St.
Peter, that “In every nation he that feareth Him and worketh
righteousness is accepted with Him.” It shows the breadth of
the power of the Incarnation, for it was not to the Jews only,
though to them at first, but to the whole Gentile world, to
nations of every race and time, that the little Christ Child
should come. Will there be found room for Him at the Inns?

How fain we are to know more of that call which came to
the three Orient kings! Was the Star visible to them only,
or were they the sole ones who read the message aright? When,
where, or how they recognized it we shall never know on earth,
but in that pure astral light they saw the Holy Child in His
mother's arms, and leaving all, went out to verify the vision.
Like Abraham, not knowing whither he went, they obeyed the
divine call. “And the Gentiles shall come to Thy light, and
kings to the brightness of Thy rising.” “The multitude of
the camels shall cover Thee, the dromedaries of Midian and
Ephah; all they from Sheba shall come; they shall bring gold
and incense; and they shall shew forth the praises of the Lord.”
He “who in divers ways calleth His elect ones to follow Him,
yet drawest all by the love of His saving Cross,” summoned
them, and “they were not disobedient to the heavenly vision.”

Truly the call comes to each one in a different way, and
under widely diverging conditions. Recently a woman, un-
educated and unlettered, drifted into one of our churches. The
priest, a Religious, was offering the Holy Sacrifice, and as he
elevated the Sacred Host, she for the first time beheld her
Saviour veiled beneath the earthly forms, and she heard the
call, “Follow Me.” She had indeed come to the brightness of
His rising, and the Sun of righteousness had arisen in her heart.
Dear, simple, lowly soul, untroubled by intellectual doubts, she
responded at once. Seeking the missionary, she said in childlike
simplicity, for she knew little or nothing of the service at which
she had been present, “The White Thing that you held up told
me to come to you.” Ah! how gladly that priest welcomed the
wandering lamb, and led her into the fold!

From many altars Christ longs to speak to His children, and
from the Tabernacle the bright beams of His presence shine
down upon the faithful who come to do Him homage. Yet
what they see and feel is their secret with the Lord, and they
speak not of it, but those with whom they come in contact “take
knowledge of them that they have been with Jesus.”

Had all Christians the faith of the Wise Men and the
shepherds, what a mighty power for the conversion of the world
they might gain by kneeling before the altar! For it is there
that they find the “Star that arose in Jacob,” and there that
“the day-star will arise in their hearts.”

“O Star of wonder, Star of might,
Star with radiant beauty bright,
Westward leading, still proceeding,
Guide us to the Perfect Light.”

C. F. L.

YOU CANNOT search for religion merely from the side of intel-
lectual inquiry and arrive at a Christian conclusion. It is impos-
sible. For the intellect demands necessity, and freedom is the postu-
late of the Gospel.—*Dr. Figgis.*

THE YEAR THAT HAS PASSED.

IN making our annual review of the statistics of the Church, as we are accustomed to do toward the close of the year, we are reprinting here the editorial in the *Living Church Annual and Whittaker's Churchman's Almanac for 1910*.^{*} The fact that this consolidated volume, embracing two former and time-honored publications, is under the same editorship as THE LIVING CHURCH, makes impossible any divergence between any view which could be expressed in the two publications; while the fact that the editor has given careful scrutiny to the statistics as printed in the ANNUAL, and no information is in his possession that was not in hand at the time of writing that review, makes impossible a review that would not duplicate the material and the thought that he has expressed editorially in the ANNUAL. The present consideration is therefore identical with the editorial therein printed.

We have pleasure in presenting statistics this year showing the largest increase in communicants that has ever been recorded in the American Church. For some years the annual gain has ranged from 20,000 to 25,000, sometimes falling below the former figure. This year the gain is 28,511; and that notwithstanding a formidable though only apparent decrease of 3,458 in one diocese, caused by an entire and systematic revision of lists. The ratio of net increase this year is in excess of 3 per cent. as compared with a fraction under 3 per cent last year; and last year's ratio was greater than the average in recent years.

It is true that the average ratio of communicants was greater from ten to twenty years ago than is commonly reported now; greater, sometimes, than the large ratio of increase reported for the present year. Yet that condition was reached at a time when little responsibility was felt for showing financial and other returns proportionate to numerical strength. The variation between a possible maximum and a possible minimum in computing the number of communicants in any parish or diocese is probably at least twenty per cent. That large proportion of nominal communicants is reasonably subject, at any fixed time, to a question mark. It includes the large number who are not regular in making their communions and those whose location may be unknown. Particularly is this the case in the cities, wherein people are constantly moving from place to place and where the most careful rector cannot immediately locate many of the rovers. Names ought not to be dropped immediately upon discovery that no one answers to them when inquiry is made at their last place of residence; and no fixed rule can be made as to the length of time they are to be carried on parochial lists after they have permanently disappeared.

In former years a large latitude was allowed in retaining such names on parish lists, and particularly in those dioceses in which parochial representation in convention was based on communicant lists; for the greater the number of communicants reported, the greater was the representation of the parish in convention. But the tendency changed when the general missionary apportionment system began to direct attention to average amounts contributed by the communicants in the several dioceses. Obviously, the larger were the number of the debatable names, the smaller average of contributions would be shown. And so lists began to be pruned, to the great havoc of the statistical returns of the Church. The average yearly net gain fell quickly from four to two per cent, to be slowly increased by real growth to three, which is slightly exceeded this year. Yet an actual count, could it be made, as by government census enumerators, would probably at least double the number that are recorded as communicants on our parish records, and thus in the figures annually published in the ANNUAL.

It will be remembered that a government census of religion, based on the figures of 1906, was published during the past year. Some information gleaned from it will be found on pages 56-58 of the ANNUAL. It must not be supposed that the information thus given is the result of official count. The census bureau obtained the official returns from the different religious bodies, and used those as the basis for its computations. Hence, only those are counted on behalf of any "Church" whose names are recorded by the local organizations of such bodies. This means that Roman Catholic strength is greatly over-stated in relation to that of other bodies; for Rome counts as her "population" largely those whose nationality is such that they ought

to be Roman Catholics, while other bodies count those who profess to be, or who are recognized individually as being, actually connected with some specific congregation. It would be valuable if a house-to-house census by government enumerators might show how people would record their own religious affiliations. It would probably double the reported number of non-Roman Christians, but it would also show the enormous leakage from every Christian body into an apathy that leads to an entire lack of connection with organized Christianity in any form.

IN COMPARING the year's statistics with those of last year, it must, unhappily, be borne in mind that the tables printed in the ANNUAL for 1909 (pp. 348-351), and the summary on page 352, entirely omitted the count for the missionary district of Kearney. The error was discovered almost immediately after publication, but not until after the advance orders had been filled. Notice of the correction was at once given publicity through the Church papers, and an additional page numbered 352a was inserted in all copies afterward sent out. The editorial review of statistics made last year was, however, based on the incomplete tabulation. The reported decrease of 13 in the number of clergy was, by the corrected figures, changed to a gain of 2.

To observe now a gain of 90 in the number of clergy against an increase of only 2 last year, is distinctly encouraging. We explained last year, however, that the practically stationary condition of the clergy list then was due to an unprecedented death roll and an exceptional number of depositions. Last year the necrology contained the names of 135 clergy deceased during the year, as compared with only 105 the year previous and 94 this year. The depositions recorded last year were 41 against only 18 this year. There were 2 restorations of faculties of deposed priests a year ago as compared with 5 this year; though only 6 were transferred beyond the jurisdiction of the American Church last year as against 8 this year. The gross losses in the clergy list reported last year, not counting a few names informally dropped by authority, were, therefore, greater by 65 than they are this year. This, rather than last year, is, however, fairly normal in these matters, so that the practical suspension of a gain in the ministry last year, rather than the considerable gain this year, is to be considered abnormal. The net gain of 90 in the clergy list is equivalent to a net gain of nearly two per cent in that list; and the total number of new names, not deducting losses, means that 210 new clergymen were added during the year, being approximately one to every 25 of the present clergy. Thus viewed, the gain in the number of clergy seems fairly satisfactory, and not to justify the gloomy forebodings which have been felt relative to the matter; yet when it is recalled that the ratio of net gain is little more than half the ratio of gain in communicants, so that the number of the latter to each clergyman becomes larger and larger year by year, it will be seen that the increase in the clergy is less than the work of the Church demands. Candidates for orders have increased by 5 and postulants by 45 during the year, while there are also 206 more lay readers than a year ago, and the total number of the latter is now more than half the number of clergy and is steadily increasing upon it.

A decrease of 40 in the number of parishes and missions need cause no alarm. There is a constant perplexity to discover what constitutes a mission, and while all places occasionally visited, as preaching stations, are counted as missions in some dioceses, they are excluded in others. It seems impossible to attempt to secure uniformity by attempting any revision in the publication office, and the number of parishes and missions is therefore taken invariably from official returns with no attempt at coördination. The use of the statistical tables for apportionment purposes enters into this consideration as well, since dioceses in which the term is liberally used will find that they are heralded to the world as near the bottom of a list of dioceses arranged according to the ratio of parishes and missions that are contributors toward the apportionment. Analysis of the present tables shows that the number of parishes and missions has been reduced from 95 to 66 in Duluth, from 51 to 44 in Western Michigan, from 53 to 20 in Alaska, and from 45 to 24 in Nevada. Each of these dioceses and districts, however, except Alaska, shows normal growth in other statistics, and the decrease mentioned can hardly be caused otherwise than by a changed method of reckoning.

The gain in baptisms, 1,814, is very satisfactory. That for infant baptisms, 3,081, must, of course, be modified by observing

^{*} The *Living Church Annual and Whittaker's Churchman's Almanac for 1910*. Milwaukee: The Young Churchman Co. Paper, 50 cts.; cloth, 75 cts.

that the number of baptisms not specified is happily reduced; it ought to disappear altogether. A total increase of 1,814 in baptisms means that about 75 per cent of this gain is in baptisms of infants. This, it will be recalled, has generally been the weak feature in our annual statistics, and the year's advance is therefore especially satisfactory. The number of confirmed within the year is greater by 835 than the number reported last year, which is a smaller increase than that of last year.

We have already said that the advance in the communicant list is greater than has been the case in any previous year, and that the ratio of advance, 3 per cent+, is almost as great as was reported in those other years when parochial lists were less carefully pruned. Indeed, the largest ratio of increase within many years would have been recorded were it not that a complete and systematic revision in the diocese of Milwaukee has resulted in presenting from that diocese a total less by 3,458 than the figures of last year. The number dropped in that diocese is equivalent to something more than $\frac{1}{3}$ of 1 per cent on the entire communicant list for the whole American Church and cuts off 30 per cent from the communicant strength of the diocese of Milwaukee. Notwithstanding this, the other figures from the diocese of Milwaukee show normal gains. Losses reported in other dioceses may generally be imputed to a like more careful scrutiny of lists, except in places such as Iowa, where a considerable migration of people from the classes that constitute our largest numerical standing is in progress from the diocese; and in California, where losses continue to testify to the complete change in the population of San Francisco by reason of the earthquake and the resulting fire. Other dioceses showing some degree of decrease are Marquette, Kansas City, Michigan City, Quincy, and Tennessee, with the missionary districts of Alaska, Idaho, and Sacramento. On the other hand, in several instances in which official figures show a loss, we are able to make sufficient corrections to offset these losses in part. Thus the number of communicants credited to dioceses in the general tables is greater than the official figures which are given under the diocesan heads by 28 in Delaware; 447 in Kansas City; and 38 in Texas. These figures are added to the returns by reason of palpable omissions in the tables recorded in the official journals for which no allowance is made in the summaries. In another diocese, which shall be nameless, the figures officially reported cut down the communicant list more than one-half, and made it so small as to challenge scrutiny from the start. That scrutiny showed that three parishes alone within the diocese reported a greater number of communicants than the entire total discovered by the secretary in compiling his statistics. His excuse, when this was called to his attention, was that many of the parishes had not reported. Surely a secretary is under obligation to correct such palpable errors by making estimates, if he cannot obtain returns; and where he omits or declines to do so, the diocese may well select another secretary. It is a grave injustice, not only to the diocese, but to the Church at large, when no attempt is made to present statistics of reasonable fullness and accuracy. In a few other dioceses the absence of tables of statistics in official journals makes it impossible to verify the returns, and one of those dioceses reports a decrease which might possibly be accounted for if such verification were possible. The loss attributed to Michigan City is caused by dropping from the list 104 communicants heretofore reported as in "inactive and unorganized missions." If that number had been carried to the present tables as formerly, there would be a total gain of 37. Discrepancies between the increased number reported for Los Angeles and for Southern Virginia in the tables as compared with the returns under the heads of these dioceses, respectively, are due to the fact that late special returns, made for the purpose, were received too late to incorporate in the diocesan matter, but in time for the tables, the latter being the part of the book held open longest for corrections and amplifications. The greatest ratio of gain is 11 per cent in the diocese of Atlanta. Next comes 9 per cent in Oregon; 8 per cent in Montana and Ohio; 7 per cent in Southern Virginia, Vermont, Virginia, and West Virginia; and 6 per cent in Duluth, Kentucky, Michigan, New Jersey, and Western Massachusetts. There are the usual fluctuations in the missionary field, ranging from a gain of 66 per cent in the Canal Zone, of 40 per cent in the Philippines, and of 37 per cent in Hankow, to a loss of 40 per cent in Alaska.

We are unable to account for a decrease of 1,574 in marriages. The decrease is so general that it runs through most of the dioceses from Alabama to the end of the list, and yet with nothing apparently to account for it, unless it be attributed to

economic causes. Moreover the recorded loss would have been still greater, were it not that neither marriages nor burials were reported last year from Kansas by reason of deficient returns, while these are correctly counted in this year's tables. Burials are increased by 2,189. If the decrease shown in marriages were duplicated in burials, there might be inferred a diminution in seeking the ministrations of the Church for these occasional offices. It is impossible, however, that the decrease in marriages should have such a cause, unless there were a like decrease in burials. There is a reasonably satisfactory increase in the figures relating to Sunday schools, the teachers being increased by about $2\frac{1}{2}$ per cent and the scholars by a little over 1 per cent. These statistics, again, have often been among our weakest points of advance. Contributions for all purposes exceeded \$18,000,000, and are greater than those of the year previous by \$368,351.63.

The tables of general missionary statistics, which will be found on pages 353-354, show in detail the contributions from parishes and individuals and the apportionment against the dioceses, but take no account of the contributions through other agencies, as the Woman's Auxiliary and the Sunday schools, figures for which not being available at the moment of going to press. These tables show the total raised in the manner stated to be \$544,807.14, coming from 4,790 out of 6,639 parishes and missions, leaving 1,849 that contributed nothing in this manner. Twenty-three dioceses and 24 missionary districts, named on page 354, completed their entire apportionment.

It is a matter of regret that the President's message, seconded by the annual report of the Postmaster General, should make it necessary again to make protest against a proposition to increase the rate of postage upon newspapers and magazines—either or both. It is, of course, true that these are at present transmitted through the mails at a loss. They ought to be. As an offset to that loss we have two gains that cannot be counted in dollars and cents. First, the American people have become a reading people, more than have the people of any other nation on earth. Second, this country of magnificent distances has been welded into one people by means of a common literature; and a literature consisting for the most part of periodicals rather than of books. The fact that the Postoffice department does not directly pay for itself is no more serious than the fact that the War department does not. The several branches of the government are run for the benefit of the people and not as money-making ventures.

The President seems to discriminate between those quasi-local periodicals that circulate principally within a few hundred miles of their places of publication, and those that are of national circulation, to the detriment of the latter. But it is these latter that constitute the chief educational and uplifting instruments of them all. To strike a blow in the interests of a sectionalism that assumes it to be better that communities should not participate in the thought of the nation, except at a handicap of greater cost, is certainly not a statesmanlike action. Rather should long distance extension of ideas be encouraged. And while we have no selfish interest in defending the right of the monthly magazines, with their great number of advertising pages, to the present low rate of postage, yet we believe that a wise public policy would uphold them as well as the weekly papers in that right, rather than seek to undermine it. So far as the advertising pages are concerned, they foster the commerce of the country and create letter-mail more, in all probability, than enough to offset the deficit in carrying the weight of the magazine at one cent a pound, while the magazine itself is, for the most part, a factor of value in the upbuilding of American ideals. There might have been something to say for the "zone" system of postal rates in the days when the mails were carried by stage coaches, but the suggestion is as out of place to-day as would be a proposition to save money by transporting the mails by ox team instead of by railroad.

And by looking across the border at our neighbors in Canada we may find an example of the unwholesome result of an increase of postal rate on periodicals, though in a much more limited manner than is proposed by President Taft. A few years ago, the plan previously in force in Canada, whereby American periodicals were carried without increase in postage beyond the American rate, was discontinued, since which time the postal rate on such matter from the United States to Canada has been increased fourfold. The result was the immediate increase of the subscription price of all American periodicals to Canadian subscribers. The Canadian reader of any American

magazine pays fifty cents a year more than does the reader in the United States. A like burden is borne by the readers of religious papers and of every sort of American periodical read in Canada—which includes all the American non-political journals of general circulation. This bears very heavily, for instance, upon the Sunday schools that use the *Young Churchman*, of which many thousands are sent weekly to Canada. The publishers of the latter assumed a considerable part of the increased burden—which they could not do if it applied to the whole circulation—but yet a considerable increase in the rate to Canadian subscribers was absolutely necessary. This increased rate is a serious handicap to the Canadian Sunday schools. But it is not only these; it is the entire reading public of Canada that pays the increased postal tax on reading matter from the United States. If Americans should be so short-sighted as to place a similar tax upon their periodicals, the increase in cost of all these would be felt at once. And since the cost of production of printed matter has increased very seriously to the publishers in recent years, there would be, in most cases, no opportunity for them to share the increase with the subscribers. At least fifty cents a year would be added to the cost of most periodicals.

When one thinks how far our postal department is behind similar departments in England and Germany and many other foreign countries, it saddens him to find public men framing such penurious, short-sighted policies with respect to the department. No parcels post, because of the opposition of express companies; no postal telegraph, because of the opposition of our telegraph trust; no postal savings banks, because our bankers are so small-minded as to raise objection; extravagant rates to the railroads for hauling the mails, because the railroad influence is too formidable for politicians to combat it; infrequent deliveries and poor service in our cities as compared with the service in foreign cities; such rough handling of packages as to involve a high rate of loss on such goods as books transmitted by mail—an eye-witness related, only a few days ago, seeing a postoffice employe stamping packages into a mail bag forcibly with his foot—and the number of instances reported to our own book department of well-wrapped packages received in bad condition, is unreasonably large; frequent petty “regulations” of the most annoying and unnecessary character, and constantly changing, such as the recent stupid prohibition of “Don’t open till Christmas” when written upon third and fourth class wrappers—all these are instances of the inferiority of the American postal system such as a statesmanlike administration might well seek to remedy, without imposing upon the American people the added handicap of an unnecessary tax upon their reading matter, which they, and not the publishers, must bear.

It is popular to find fault with our express companies, and with considerable justification; but small packages of the equivalent of third and fourth class mail matter—books and merchandise—can be sent by express at the same rate as by mail; and in sending by express the sender receives a receipt for his package, indemnity in case of loss, greater security, and much prompter delivery service direct to the sender, where the postoffice simply notifies the party addressed to call for his package. In the same issue of the *Chicago Tribune* which contains the advance synopsis of the report of the Postmaster General—December 27th—is an article headed “Christmas Mail Three Days Late.” “Although the express companies and all of the department stores make extra provisions for the annual Christmas rush,” Charles D. Duffy, treasurer of the National Association of Letter Carriers, is quoted in that article as saying, “the postoffice department never increases its carrier force. In consequence the public and the regular carriers suffer. There are 400 substitute carriers in Chicago, but they are sent out only when one of the regular carriers is ill or for other reasons unable to attend to his duties. Many Christmas presents which were sent in good time will not be delivered for several days.” With such incompetence in the administration of the postal system, it is painful to think that the authorities should have only a return to a postal system a century out of date as a solution of their difficulties. In a temperate and well informed editorial, the *Publishers’ Weekly* of December 18th points out several fallacies into which the President has fallen in discussing the subject, and criticises the “petty interferences of the postal administration with business,” which President Roosevelt once vigorously condemned.

In all seriousness we submit that this latest proposed atrocity in an already badly administered postal system is one that is calculated to bring the indignation of the public upon those responsible for the suggestion.

IT is impossible not to feel sympathy with those English Churchmen who resent the Erastian domination of the State in religious affairs; and at the same time it is impossible not to feel that that domination will continue until Churchmen are ready to free the Church from Privy Council usurpation by a new act of independence which shall sever the bonds of the establishment at any cost.

Canon Thompson’s appeal from the decision of the lower court was absolutely hopeless from the first. In repelling from Holy Communion persons married under the Deceased Wife’s Sister Act, he cannot possibly be assumed to be protected by the clause of that act under which his defense was made, and which clearly does not legalize his position. The appeal to Caesar to justify a priestly act has failed, as inevitably it would fail, and as, perhaps, it ought to fail. If Canon Thompson must be penalized under the statute for performing his duty as a priest in the Church of God which is unlawful under English statutes, he is simply on a par with that noble army of martyrs which was willing to suffer under Roman law, but would never burn incense to Caesar. If the Victorian persecution must be followed by an Edwardine persecution, let the martyrs be prepared to endure but not to submit.

Englishmen have a general election upon their hands. The social reform embodied in the Lloyd-George budget is one issue, upon which many of advanced thought will doubtless wish to support the Liberal party. But the advanced thought of Churchmen is directly opposed to that party on the Education question, and on most ecclesiastical issues. Mr. Lloyd-George, who has in his hands the patronage of the Church, is, in religion, a Baptist of the first water—if the expression be allowable. How can the English voter cast his suffrage effectively under such a clash of duties?

And the Convocations, which have nothing to do with the Budget, are prorogued, and the electors for the Church must go through the throes of a new election, when no necessity for such an election had arisen. Certainly it would seem as though Churchmen of all schools of thought would at least agree that no Prayer Book alterations, good, bad, or indifferent intrinsically from anybody’s point of view, should even be submitted to parliament under the conditions of to-day; and yet we find various suggestions for legislation relating to the Athanasian Creed—an instrument which, undoubtedly, a large majority in the House of Commons would repudiate *in toto*—seriously propounded, as though they could be determined on their merits if they should be submitted in legal form.

Our sympathy goes out to English Churchmen; but it would seem that they must agree to terminate the intolerable condition in which the Church itself is placed before they can make any real progress toward better things.

Erastianism is, unquestionably, the legal doctrine that is embodied in English statutes and that prevails in the English law courts; and until the Church can regain the freedom that was guaranteed to her under the Great Charter, Churchmen must simply submit to such persecution as shall be inflicted upon them by their masters.

OUR worthy friend, Presbyter Ignotus, in his Blue Monday Musings in this issue, comments upon the pathetic “retraction” which the Abbé Brémond has made for his charitable attitude toward Father Tyrrell. He might have contrasted the irregularity, if such it was, of which Brémond was guilty in giving Christian burial to his friend, with the attitude of the priest who administered the last sacraments to King Leopold in the presence of a woman who appears to have been married to the king while her canonical husband was still living—some say even without a divorce—by authority granted by Cardinal Merry del Val, if not by the Pope himself. And if the report of the marriage should prove unfounded, though it seems fully authenticated, then abso- lution and the last sacraments were administered to the king in the very presence of his mistress. Cardinal Gibbons, who has so lately expounded the scrupulous care of the Roman see for family morals, may perhaps be able to tell which of these conditions was condoned in the act of giving the Church’s last offices to the dying king, whose legitimate daughters could not countenance the presence of the woman in attendance upon their father. Bishops and Cardinals graced the burial function, and one of them pronounced a eulogy upon the deceased that must have caused the odor of sanctity to wreath in curious fumes about the souls of myriad Africans whom he had sent to their rest, and have framed a

curious setting to the many crimes against the home with which he was charged.

Brémond must apologize to Rome for having attended Tyrrell, who also had received the Church's last sacraments at his death; but what about these priests and dignitaries who performed a similar office for Leopold II., and who eulogized him in doing so?

DR. EGAR'S paper on The Name of the Church and How to Get It, which will be found on another page, presents considerations of much importance, which we shall treat more fully somewhat later. We have felt it necessary to decline to print the greater number of letters that are constantly received on this subject, simply because of their quantity and the unanimity of their sentiment against the continuation of a policy of identifying the historic Church of God with the voluntary Churches of the Reformation era. In a day of "Passing Protestantism and Coming Catholicism" it seems incredible that any party in the Church should cling to a name that is so misleading to the public at large. The only real issue now left is this: Does the Protestant party in the Church cherish more its avowed desire to present to other Christians a basis for unity, or the Protestant Episcopal name? It cannot, of course, have both; and "this Church" is not likely to commit again the folly of setting forth a manifesto inviting the Christian world to dispense with sectarian accretions in the interest of unity while refusing to do that for itself.

Shall intelligent statesmanship, or reactionary prejudice, prevail in the next General Convention?

ANSWERS TO CORRESPONDENTS.

LOYAL SON.—Tyrrell was originally in Anglican orders; Doane was a deacon in the American Church for a very short time. Sherman never was in Anglican orders so far as we know. We have no information as to the others.—(5) A number of English priests had perverted to Rome before Newman. We have no information as to secessions prior to the Oxford Movement.—(7) Maturin is an Irishman.—(8) Yes.—(11) We cannot say.

IN EACH OF the four accounts of the institution of the Blessed Sacrament, the statement is made that, when He took the Bread or the Cup into His hands, He "gave thanks." "Our sacrifice of praise and thanksgiving" is the explanation of one of the earliest names of this great service—the Eucharist. In each celebration we thankfully remember the mighty redemption purchased by the atoning death of which the Eucharist is intended to be the perpetual memorial before God. At each of the great festivals the variable "Proper Preface" added to the fixed part should add to the earnestness and reality of our thanksgiving. In each, a simple yet deep statement of the meaning of the facts on which our faith rests calls forth the praise expressed in the angelical hymn, "Holy, Holy, Holy" known as the Tersanctus. More closely than at any other service we are with Christ the Mediator; where Christ is, there in Him we find fellowship with "Angels and Archangels," and with "the whole company" of those who have passed beyond the veil. A heart that habitually practises thanksgiving and praise should be the result of the worship with which, from the earliest times, the pleading of the one great sacrifice has been accomplished. How little is thought even by regular communicants of neglect of thanksgiving, not only for spiritual gifts but for daily earthly blessings. How forgetful, for instance, we often are of the simple practice of saying grace before our meals. 'And, when it is said, how irreverent and formal is the repetition of familiar words. But, apart from the habit of thanksgiving, our Eucharistic worship and our Communions can never bring to us the blessings which might be ours.—Oregon Churchman.

THE DEMAND that we "get back to Jesus Christ," is one of the characteristic marks of our time, says the Indianapolis *Church Chronicle*. There is a widespread feeling that the truth about Christ has been so overlaid with error that we need to strip away much, if not all, of the popular theology and philosophy in order to recover the living, breathing, loving Christ. With that feeling we must have the deepest sympathy, but we must insist that it is really back to Christ that we go. To go back to some imaginary Christ that we think we might find after we have repudiated all that has been believed and taught about Him by the Church through the ages, and after we have eliminated all the supernatural elements of the New Testament—that would not be to go back to Jesus Christ at all—but rather to tear Him into shreds, to crucify Him afresh, and to rob Him of His unique dignity. And for ourselves it would be to substitute for the consolations of religion the consolations of philosophy, which, notoriously, can only console where no consolation is needed.

BLUE MONDAY MUSINGS.

SO at last we know who discovered the North Pole! Was there ever a parallel to the audacious imposture which the University of Copenhagen has just exposed? One has to go back to the Forged Decretals to surpass it; and almost the only explanation that seems to explain is that Dr. Cook was really demented when he put forth claims which scientific examination was sure to expose as baseless. But one lesson stands out plainly: the great deeds are done by men who fit themselves therefor with courage and wisdom and perseverance; not by those who trust in "lucky flukes." Commander Peary has devoted all his powers for the best years of his life to that one object; and it was fitting that he should accomplish it. Fairytales about barrels of gum-drops and "dashes for the Pole" seem absurd in comparison with such indomitable endeavor.

Lieutenant Shackleton, the Antarctic explorer, has lately borne his testimony to the tonic he found in Browning's poetry, amid the desolation that girds and guards the South Pole. At the Browning Settlement, in Walworth, not long ago, he showed the volume of Browning he had carried there:

"It was wet with sweat when they toiled through the day, and it froze hard at night; but it kept its words clear inside—words that were of use to them, and that helped them through the dark and the cold and the storm: such a message as that from *Prospice*:

"Fear death? To feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe."

"Browning was only the messenger of a greater power. The whole message that he preached was one of optimism; and it is one that we need more in this world, with its fierce competition all around. We need to look up, and to believe that all would be right with the world where men must work."

So far Shackleton. One is reminded of a humorous and sensible article of seven years ago, in the *Atlantic*, which suggested that it might be well for men who craved a stimulant to try a little Browning instead of a cocktail; or, for a sedative, a Rossetti sonnet in place of a cigarette.

I SHOULD THINK that even the Roman Curia would have the grace to blush at publishing a statement like this:

"An act of retraction having been signed and forwarded by the Abbé Brémond to the Holy See, with a statement that it was made by him quite freely and without constraint, the censure of suspension *a divinis*, which he has been under since Father Tyrrell's burial, has been removed. The text of the document is given by the *Tablet*, the date being November 5th:

"Dans des sentiments de pleine et sincère soumission à l'Autorité Ecclesiastique et par l'entremise de Sa Grandeur Monseigneur l'Evêque de Southwark, l'Abbé Brémond déclare regretter et condamner tout ce qu'il a fait et dit de répréhensible au moment des funérailles du père Tyrrell. Il déclare en outre adhérer sans réserve à toutes les doctrines de l'Eglise et notamment aux enseignements contenus dans le décret *Lamentabili* et dans l'Encyclique *Pascendi*."

The Abbé Brémond stood by the grave of a dear friend, uttered some personal prayers, and made a personal tribute to the worth of that friend. All the ecclesiastical powers on earth have no right to interfere with such conduct; and should they presume to claim that right, resistance to tyrants would be obedience to God. Of what moral value such a "submission" is, who cares to state? Of course the equivocal is in the word "*reprehensible*"; and poor Brémond shelters the rags of his courage and his self-respect behind it.

It needs more to make a brave man than to call him coward for resorting to such a device, though the manlier course would doubtless have been to refuse even that. But no one who understands at all the methods of attack in vogue at Rome will wonder that Brémond's courage failed. When the dagger pierced Fra Paolo Sarpi, at Venice, three centuries ago, he said "*Stilo Romanæ Curiae*." Not so commonly with assassination nowadays does "holy Rome" work its will on its adversaries (though I remember the case of Cardinal von Hohenlohe as I write), but the relentless cruelty is the same. For all that, I had rather be Tyrrell, dead and in the hands of a merciful God, than Brémond, with his censures removed. If that be heresy, make the most of it!

I HAVE JUST been reading Tyrrell's last book, however, *Christianity at the Cross-Roads*, with much pain and dissatisfaction. The loose style is perhaps due to its not having been

revised by the author; it lacks the clearness and pungency of *Mediaevalism*. But, on the positive, constructive side, it seems painfully weak; and I fear that, had the writer lived twenty years more and gone on the way he was going, he would have found himself hopelessly adrift from all definite Christianity. One must be fair, despite prejudices and sympathies. I abhor the Jesuits and love the Jansenists, as I read the great controversy that centered round the "Augustinus"; and yet the Jesuits defended the right Faith, albeit in an evil fashion, while the Jansenists, even at Port Royal, were devoting holy lives to the support of a pernicious and dangerous error. So here: I honor Tyrrell's memory, but I am forced to acknowledge the presence of frightful possibilities in the teachings of his later years. Whether those very possibilities did not come out of the reaction from his earlier training, whether kind and fraternal treatment would not have helped to rid him of them, are questions involving too much for treatment here.

I HAVE just been reading a new book that is distinctly valuable, combining humor, philosophy, science, piety, common sense, and a good English style. To find two or three of these united in a single volume is surprising, nowadays; so *The Faith and Works of Christian Science*, by the writer of *Confessio Medici*, is notable. There is no affectation of respect for an imposture too incoherent and self-contradictory to deserve it; but the author is studiously fair, has verified his quotations, and gives chapter and verse. First, he shows the entire ignorance of philosophy which is Mrs. Eddy's conspicuous characteristic on that side of her "system," as illustrated conspicuously by her doctrine of "Mortal Mind." Then he deals faithfully with her blasphemous parody of the Christian Faith whose name she has dared to appropriate. The scathing irony which plays round the Eddyite "Communion" is superb: "Why is it that she will have nothing to do with the Lord's Supper? Because it was 'a mournful occasion.' Here, at last, we are at the heart of Christian Science. Anything to be comfortable, to be able to forget sin, disease, and death. 'The less said or thought of them, the better,' that is her desperate advice. It was not wise of Jesus to think of death. He may even have hastened or caused His death, by talking so much about it. 'I lay down My life for the sheep'; how unwise, to think like that; it was enough to kill anybody. 'I, if I be lifted up'—why, He might have avoided the cross and lived to a good old age, if only He had set His mind that way! Here, in this unwholesome terror and loathing of pain and of death, you see Christian Science at last, naked. We are not to think of death: we are to deny pain. *Crucifixus, passus, et sepultus est*. We are not to talk or think of *passus*. The "scientific" explanation of the Passion is, that suffering is an error of sinful sense, which Truth destroys. The agony in the Garden, the scourging, the torture of the Crucifixion, were errors of His sinful sense. They did not hurt much. He was thinking of something else, all the time. They did not, in Reality, hurt. . . . Christian Science had better have this motto: 'If thou be the Son of God, come down from the Cross.' For she was there, when it all happened: she was in the crowd, saying then what she says now. It is her final offer: 'If He be the King of Israel, let Him now come down from the Cross, and we will believe Him.'"

The author goes on to tabulate and analyze 200 "cures" reported consecutively in "Christian Science" publications, contrasting them with the failures, of which Eddyites say nothing, and with hysterical conditions recorded by scientific observers. If *Christian Science in the Light of Holy Scripture*, Dr. Haldeeman's admirable volume, gained the honor of a place on the Index, all the Eddyites being forbidden to read it, I shall expect to hear of this new book that it is ordered burned.

IT IS A FULL century since John Newton put on record the pithy sentiment that "many Christians who bear the loss of a child or the destruction of all their property with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish or the blunder of a servant, and show so unchristian a spirit that we cannot but wonder at them." Yet the remark is still as true as when first uttered. The reason is, that a serious evil at once stirs the soul to consider its privilege and its duty, but a slight one catches it unawares and so leads to a lamentable display of temper. Happy they who in all things, great or small, see the hand of God and govern themselves accordingly.—*Christian Intelligencer*.

"THANKSGIVING is one of the most beneficent forces in forming character. It begets cheerfulness, content, radiance of face, and heartiness of human intercourse."

ERASTIAN DECISION OF ENGLISH COURT OF APPEALS

Canon Thompson Loses his Appeal Under the Deceased Wife's Sister Act.

PERSONS MARRIED UNDER THAT ACT MAY NOT BE REPELLED FROM HOLY COMMUNION ACCORDING TO CIVIL STATUTE

The Education Question and the General Election

BISHOP OF BIRMINGHAM COMMENDS A SUGGESTION OF LORD HALIFAX

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THE Court of Appeal has dismissed unanimously the appeal of Canon Thompson, vicar of Eaton, from a decision of the King's Bench Divisional Court in the case of "*Rex v. Dibdin and others*," arising out of the Deceased Wife's Sister Act. It is of essential importance for us to know the exact standpoint of the court in this case: it was solely that of the modern State and of Erastian lawyers. "I dislike," said the Master of the Rolls, in his judgment, "the intrusion of the secular State into realms where conscience claims to hold undisputed sway, and I have a difficulty in regarding a communicant in any other light than as one who is obeying his Lord's command and enjoying a spiritual privilege. Nevertheless, it is my duty to overcome all feelings of that nature and to consider the question before us as a lawyer." The Master of the Rolls expressly admitted that a union of a man with his deceased wife's sister before the Act of 1907 was by civil as well as ecclesiastical law, incest—from being prohibited by God's law—and absolutely null and void. But since 1857, when Parliament created the Divorce Court, marriage has become "a purely secular question," while the result of the Act of 1907 has been to make "that lawful matrimony which before was illicit cohabitation and incest, with all its consequences." It was denied that marriage was a sacrament, or anything more than a contract of a peculiarly solemn kind. In dealing with this point in his argument the Master of the Rolls completely confused two totally distinct ideas in relation to Christian marriage—namely, the mutual agreement of the parties marrying and marriage itself as a state of life. He, moreover, showed that he possessed but very superficial knowledge of the Church's doctrine of marriage. In his opinion, the Proviso to Section 1 of the Act, upon which Canon Thompson relied, was limited in its operation to the subject matter of the enacting clause—the "marriage contract." To hold that the priest was at liberty to act in the performance of the duties of his office, generally, as if the Act had not been passed was, in his opinion, impossible. The general result was that the Master of the Rolls agreed with the view taken by Sir Lewis Dibdin as to the true operation of the Act of 1907, and that he agreed with the majority of the judges of the Divisional Court in holding that no case for a writ of prohibition had been established. The appellant was charged with the costs of the appeal. Lord Justices Moulton and Farwell concurred. I, for one, am not in the least surprised that Canon Thompson has again lost his case, and before such judges as those constituting the Court of Appeal it would indeed, I think, have been a matter of surprise had the appeal been sustained. How could we expect sound views on the question from a court of which one of the members—Lord Justice Moulton—declared, during the hearing, that it was new to him that, so far as the Church of England was concerned, marriage was indissoluble? The truth of the matter is, the Church of God in this land is once more face to face with an old enemy—the world spirit personified in civil judges. History is again repeating itself. The Church was first attacked by the courts in respect of her faith, in the Gorham judgment; then came the attack on her worship, as, for instance, in the Ridsdale judgment; and now she is being attacked respecting her discipline, in these Banister judgments. But the Church will again overcome her enemy. She is stronger than the courts, because her voice is that of God, while theirs is only of man. The control of the present situation rests not with the State, nor with Parliament, nor with the secular courts, including, of course, Sir Lewis Dibdin's tribunal, nor even with the Bishops, who, I fear, are going to temporize, but solely with the parochial clergy. If they are worth anything, if they are only faithful stewards of the mysteries of Christ, the situation will be saved. These words from the editorial columns of the *Guardian* sixty years ago—in those good old days of the *Guardian* when it was such a noble exponent and defender of

Catholic Church principles—are now again well worth the attention of Churchmen:

"We have said it before, and we say it again: the parochial clergy have the substantial power of the Church in their hands. Nothing can be done without them, and they cannot be made to do anything they do not like. Their resistance is an insurmountable obstacle, whether it be a practical question like that of education or a question of faith and doctrine."

These three judgments in the Banister case practically mean that the Catholic Church of England has no law of her own respecting Christian marriage; that Parliament, not Almighty God, is omnipotent here in England. But these impious judgments will go the way of all their predecessors, which have long since been cast upon the dust heap of time.

RELIGIOUS EDUCATION THE GREAT ISSUE.

The great fighting issue at the coming general election, which begins next month, so far as Churchmen are concerned—and by "Churchmen" I mean those who put Church principles before party politics—will not be tariff reform or free trade, or any other issue between the contending political parties, but the vastly more important question of religious education in the public elementary schools. The education question was not distinctly or at all prominently before the general electorate of the country in 1906, but will be so in 1910. The battle will be fought primarily between the Church, with her Roman allies, and Protestant Dissent. The battle-cry of the Church will be Justice, Liberty, and Equality in the matter of religious education in the schools. The battle-cry of the Protestant sects will be "Clericalism," by which is meant denominational teaching in the schools. A general election manifesto has been issued by the council representing Protestant Dissent. Therein it is stated in effect that Protestant Dissenters are determined to support Parliamentary candidates pledged to reverse the education legislation of 1902. The gage here thrown down has been promptly taken up by the joint campaign committee for Religious Education in the Schools, which represents the National Society, the Central Church Committee for Defence and Instruction, the Church Schools Emergency League, the English Church Union, the Parents' League, and the General Association of Church School Managers and Teachers. Responding to the suggestion made some little time ago by an eminent statesman, that if the Church wished her views to be attended to by Parliament in the matter of education she must make herself heard very much more clearly than she did at the general election in 1906, the joint campaign committee issued last week a letter to all the beneficed clergy, calling their attention to the extreme gravity of the bearing of the general election on the interests of religious education in view of the dangers through which it has passed during the last four years, and to the enormous importance of securing that the next House of Commons shall contain a decisive majority of members ready to promote a settlement of the education question which will win general acceptance because it will be just to all concerned. Such a settlement, it is pointed out, must be founded on the twin principles of the right of parents to secure religious instruction for their children in accordance with their own faith in the school to which they are obliged to send them, and in the equal treatment of all forms of religious teaching in the schools. The beneficed clergy and a large number of influential laity are also urged to take steps to secure as promptly as possible that answers should be obtained from all candidates in every constituency to questions eliciting their attitude towards the principles just mentioned; that the answers should be published in the local press and compared; that no candidate should be supported who does not give clear and satisfactory answers; and that the answers in all cases should be reported with all necessary detail to the joint campaign committee with a view to be placed on record for further reference. The joint committee is also taking steps to provide literature for the information of the electors, and, when possible, speakers in aid of candidates with sound views on the education question who have a hard fight with their opponents. By such means as these it is hoped that whatever other results the general election may have, at any rate it will convey a clear declaration from the country in favor of a just, religious, and lasting settlement of the education question.

BISHOP OF BIRMINGHAM ON THE ATHANASIAN CREED.

The Bishop of Birmingham, in addressing his diocesan Conference the other day, observed that a new House of Commons meant also a new Lower House of Convocation and a new House of Laymen (for both Provinces). There would lie before the new Convocation important work, but no part of its work

excited more interest among Churchmen than the proposals for the revision of the Prayer Book, and in this proposed revision nothing excited more controversy than the proposal to alter the rubric governing the use of the *Quicumque Vult*, or, as it was commonly called, the Athanasian Creed. The Bishop expressed himself as still opposed to the present use of the Creed. He went on to say:

"Among the most strenuous and influential of the opponents of proposed changes in the use of the Athanasian Creed has been Lord Halifax, and I have therefore seen with interest that twice quite recently he has given public utterance to the following proposal:

"Any well-considered scheme which, leaving the Prayer Book untouched, should give us, under the Additional Services Act, the legal right to use Prime and Compline and the Communion Office of the First Prayer Book of King Edward VI., together with the Office for Anointing the Sick in that book, and which by sanctioning Prime should restore the Athanasian Creed to its ancient place in Prime—I say any well-considered proposals of this sort I, for one, should welcome, and I am sure you would welcome too.

"I should like, therefore, as one who has been in a measure opposed to Lord Halifax on this matter, to give a public welcome to his suggestion."

In the bearing of this proposal on the use of the Athanasian Creed, I think the Bishop of Birmingham is laboring under some misapprehension of Lord Halifax's position. In Lord Halifax's proposal, as I understand it, there is no loophole for Latitudinarian clergy and congregations respecting the use of this Creed, such as was embodied in the proposal of the revision committee of the Canterbury Lower House. What Lord Halifax means, and what he expressly said in his recent Cambridge speech, is that, wherever Prime was said, the recital of the Athanasian Creed would naturally be omitted at Matins. That is quite a different thing from the optional use of the Creed.

ALIGNMENT IN THE ELECTION OF PROCTORS.

There is to be again a spiritual contest in the diocese of London over the election of Proctors in Convocation. The general issue will be concerning Prayer Book Revision. Action has already been taken by representative clergy on both sides with a view to bring forward an incumbent in the two Archdeacons of London and Middlesex to represent them respectively in the Canterbury Convocation. Those who are in favor of the present mischievous scheme of Prayer Book revision comprise a coalition of Moderates and Evangelicals, whose candidates are Dr. A. W. Robinson, vicar of All Hallows, Barking, E. C., and Prebendary Pennefather, vicar of St. Mary Abbots, Kensington, who is seeking reëlection. Those who are opposed to any tampering with the Prayer Book, and who also desire that the franchise for Convocation should be immediately extended to the licensed and unbeneficed clergy, include Catholics and others, and their candidates are Prebendary Ingram, rector of St. Margaret's, Lothbury, City, who, in spite of many contests, has retained his Proctorship since 1889, and Prebendary Ram, vicar of Hampton, Middlesex.

NOTES.

The *Guardian* has at last been swept into the flowing tide of cheap journalism. It makes the important announcement that with the new civil year, 1910, its price will be reduced from three pence to one penny. Its price was originally sixpence. Another noteworthy change is that, with the new year, it will be published on Thursday, instead of Wednesday.

The Rev. Dr. Randolph, Principal of Ely Theological College, and Hon. Canon of Ely since 1891, will now succeed Archdeacon Chapman as Canon Residentiary of Ely.

J. G. HALL.

THE CLEANSED heart is the primary necessity to a true union of hearts. Impurities can never be brought into permanent union. We fight against the law of God when we seek to establish cohesion between the unclean. This is true in the life of the home as well as in the life of the nation. True family union can only be realized when every member of the family wears the white robe. Alliances between the unclean nations constitute only a "covenant of death." The brotherhood of man and the union of nations will not be accomplished by any diplomatic shrewdness, by any alliance based on the identity of material interests, by any concert established for purpose of mutual defense. These may produce neighborhood contact; but as for brotherhood—the sweet angel will remain afar off, waiting for men to put on the "white robe," and not until the nations have been purged from their moral and spiritual filth shall we see the fellowship which makes the family life above, and which draws into loving and vital union "a multitude whom no man can number, of all nations and kindred and peoples and tongues."—REV. J. H. JOWETT.

NEW YORK CHRISTMAS ENDS IN A BLIZZARD

Good Congregations in the Morning, Nothing But Blizzard on Sunday

NATIVITY PLAY TO BE GIVEN AT CARNEGIE HALL

Special Sunday Night Services Planned at Christ Church

ORGANIZATION FOR THE PROTECTION OF JAPANESE WOMEN IN THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, December 28, 1909

CHRISTMAS morning dawned moderately cold, but dark and threatening. About later church-time (10:30) a light snow began to fall. In the afternoon there were increasing high winds and heavy snow. At night the conditions were almost a blizzard. Good congregations are generally reported, but the storm prevents any attempt at detailed report. By Sunday the blizzard had full possession of New York, to an extent not equalled in many years. Was anybody in attendance at religious services anywhere in the city? Your correspondent does not know.

St. Paul's chapel was crowded at noon on Christmas eve for the carol service. Fifty girls from the day school supplemented the vested choir. Among the carols rendered was one composed by Dr. Christopher Marks, of the Church of the Heavenly Rest, beginning "Jesus, Gentlest Saviour."

JEWISH FRIENDS HONOR LATE RECTOR.

Jewish friends of the Rev. Dr. Edward Wallace Neil, who died a year and a half ago, have placed a tablet to his memory in the Church of St. Edward the Martyr, of which he was founder and long the rector. This tablet was unveiled on Christmas morning. It is a most unusual tribute.

The memorial was designed by Mr. Charles R. Lamb and executed in the Lamb ateliers, in this city. It has been placed in the nave of the church, on the left side of the door leading from the parish house. It will be dedicated after the first of the year, together with an art window of stained glass presented by the congregation in memory of Father Neil and the dead choristers of the church. Both gifts are of Gothic design, to correspond with the general architecture of the church, which was erected by Father Neil about a score of years ago.

On the tablet, which is of dark bronze with sunken panel bordered by columns and Gothic tracery, is the following inscription in bold relief:

IN
LOVING MEMORY
OF
EDWARD WALLACE NEIL
FOUNDER AND RECTOR
OF THIS CHURCH
HE DEPARTED THIS LIFE
AUGUST 6, 1908.
THIS TABLET IS ERECTED
BY HIS HEBREW FRIENDS
AND NEIGHBORS
AS A TRIBUTE OF THEIR AFFECTION
AND A MEMORIAL OF
THEIR SORROW.

Asked as to the reason for such a testimonial, the Rev. Percival C. Pyle, the present rector, summed it up as due to "the good works and kindly disposition of Father Neil." He added:

"The Hebrews came to him as strangers, but it did not take them long to realize that he was a true friend. What had its origin in business ended in affection, and at Father Neil's death there was universal sorrow among the neighbors. They are a loyal race, and those unable to attend his funeral visited the church to pay their last respects. The edifice was crowded. To them his name was a household word."

NATIVITY MYSTERY PLAY.

The first of what are intended to become annual performances of a Nativity mystery play is to be given at Carnegie Hall on the afternoon of next Thursday, being the Epiphany, under the direction of Mr. Ben Greet. The play is entitled *Bethlehem*, and is written by Laurence Housman. It is to be given by the "Christmas Play Association," of which Bishop Greer is president and fourteen of our leading clergy, including Drs. Barry, Grosvenor, Manning, Nichols, J. Lewis Parks, Stires, Townsend, Van de Water, and others, are directors.

Mr. Homer Norris, organist of St. George's, is musical director, and the scenery and costumes are under the supervision of Mr. Elliott Daingerfield. Intelligent representation of the sacred subject is thus assured.

SUNDAY EVENINGS AT CHRIST CHURCH.

Christ Church (the Rev. George A. Strong, rector) will begin a special series of Sunday night meetings and conferences, starting on January 2d, to conclude on the Sunday before Lent. For the six Sunday nights Evening Prayer will be said at 7 o'clock, and at 8 there will be a service, with the choir, similar in character to that used at Grace Church. The addresses will have to do with the work of the Church in New York for New York, for the diocese, and for the world. The speakers will be: January 2d, Mr. Francesco G. Urbano, an Italian who is studying for holy orders in the Church, under the direction of Grace parish, and the meeting will consider the needs of Italians in the city, of whom there are many thousands; 9th, Bishop Johnson of South Dakota, Home Missions, intended to coördinate with the Laymen's Missionary Movement Convention; 16th, the Rev. Roger A. Walke of St. Paul's College, Tokyo, Foreign Missions, arranged by the Board of Missions; 23d, The Church in the Diocese, with the Rev. G. H. Toop of Matteawan as speaker; 30th, with two Japanese speakers, the meeting being intended to give information about work carried on for Japanese students, of whom there are many hundreds in the city; and February 6th, Mr. Don O. Shelton, whose work among the non-church-goers last summer was successful far beyond expectation.

Preceding these Sunday night meetings there will be, beginning January 9th and continuing for five Sundays, a series of conferences of laymen on lay work in this city and diocese. The hour will be 4:30, and workers from parishes will be invited. The topics will be: 9th, The Group Plan in Parishes; 16th, Church Conferences, Local, Summer, and General; 23d, The City's Duty to the Diocese; 30th, Foreigners in Our City, and How to Reach Them; February 6th, Social Service and Non-Church-Goers. On February 6th, at Christ Church, at 3, there will be a missionary rally of Sunday school children, one of a series of rallies on that date. The meetings and conferences are arranged by the Seabury Society as part of the educational work which for three seasons has centered at Christ Church.

FOR PROTECTION OF JAPANESE WOMEN.

An organization for the care and protection of Japanese young women is projected by married Japanese women in the city and a number of American women married to Japanese merchants. The single women are for the most part house-servants and clerks in Japanese stores, who, when ill or out of employment, have no home. Much success has attended the organization of Japanese men, a little more than a year ago. This society meets regularly in Hobart Hall, Diocesan House, Lafayette Street, Manhattan.

TO THOSE who are torn with the conflict between the flesh and the spirit, between the passions and the ideals, between the environment and the will, Jesus offered deliverance, and victory for the better over the worse. For God's omnipotence and justice Jesus substituted the name of the Good Shepherd, and the Father, and the Comforter, and made men think that God has time to stop and think and love you, as much as if you were the only individual in the universe. The thought that the individual life is personally cared for by God fitted precisely man's need, for nature does not care. The sun does not care for the martyr any more than the criminal. The rains do not care for the Saviour dying of thirst any more than for the criminal on the other cross. The winds do not care for the broken-hearted widow, whose tears freeze as they fall, or for the slave, or the orphan, or for King Oedipus, blind and exiled, or King Lear, wandering amidst the stormy blast.—*Dr. N. D. Hillis.*

LIFE MUST have a right setting if it is to be beautiful and blessed. One has called attention to the cold, gray mist and vapor that cling close to the earth. How it stupefies and oppresses us. But when the same vapor is caught up into the vast space above us, and forms the graceful, billowy clouds in the heavens, it glows with the "colored brightness of gold and beryl, topaz, crysolite, and sapphire." So human life is glorified as we lift it up into the sky. If life is unattractive, gloomy, oppressive, it is because we live too near the ground. The nearer we mount to Heaven, the more luminous will be our life, the more satisfying will be our hope, the purer will be our joy.—*Christian Observer.*

AN OPEN LETTER TO THE BISHOPS.

Right Reverend Fathers:

WITH your indulgence, and relying on your wonted charity, allow me as one of the older Bishops to bear my witness, with all humility, concerning a proposed modification of the present amendment to the 19th Canon.

As it stands, it has given much pain and caused great unsettlement amongst many Churchmen. A rent has begun in the Church, which may yet extend to more serious consequences. If the principle of an Open Pulpit becomes an established one, I shall feel with others that the Church has changed her character and it is not that to which I or my diocese gave our allegiance. I believe therefore it will be wise, and tend to Christian unity and the peace of the Church and its progress, if the word "confirmed" could be introduced into the present canon. This would give the Bishops the authority to license any confirmed member of our Church, man or woman, to speak on special occasions to congregations, having been invited by the rector of any parish.

But I would here express my sympathy and agreement with the desire of so many of us to further Church union and Christian fellowship. I believe all duly baptized and faithful souls are members of the mystical Body of Christ, and within the covenant of His saving mercies. In considering, however, the problem of restored fellowship, we must note the distinction between unity and union.

Unity is indestructible. Our Lord prayed that His followers should be one, as He and His Father were one. Those who are born again and united to Christ are indissolubly united to one another by grace. Christ also prayed for an *outward* union which would bear witness by its supernatural character to the divinity of His mission. Christ's double prayer, for the first thousand years, was practically answered. We are now in the latter days. Christendom has become divided. Whether it is the divine intent that a divided household should be visibly reunited is a question. God, in the Old Dispensation, did not bring together divided Israel. The prophecies concerning the Church in the New Dispensation do not point to it.

But it is admitted that we should humbly pray and seek for mutual Christian recognition, and thus far for reunion. But I must ask myself, with what motive on all sides should it be sought? It can only be sought effectually and eventuate in spiritual good if it has humility and repentance as its basis. Simply to seek for a confederation of Churches, that there may be one great institution after the manner of a worldly corporation, would add nothing to the spiritual power of the Church. It would not be a testimony of its supernatural character, but rather a sign or outcome of a commercial spirit. It must ever be remembered that Christianity is not destined to conquer the world, which will more and more reject it, and finally formulate a counterfeit Christianity. Its Christ will not be the God-Man. It will reject largely the supernatural. It will break with the inspiration of Scripture. Its purposed end will be a philanthropic one. It will repudiate the law of the Cross. It will have no higher moral standard than necessary social laws and the economical enjoyment of life. It will be the great and final apostasy. Now the Church's mission is to gather out of this world and train the predestinated number of the elect for that kingdom of righteousness which is to be evolved out of the present condition of creation. The heart of the Christian beats with joy as he looks forward to the unveiling of Christ and the ushering in of that new sphere of life in which all sin and evil will be forever banished for those who attain it.

Again, if union is to be sought amongst Christians, it must be sought amongst all our separated brethren. These are divided into three classes—the Roman Church, the Eastern Orthodox Churches, and the sectarians.

We differ from the Roman Church in five particulars: in our Rule of Faith, our form of Church Government, in serious matters of doctrine, in our discipline, and worship. Rome I believe to be a schismatical body; also to have added to the ancient Faith, and so a heretical one; and the modern monarchical papacy to be a form of antichrist. By its monarchical absolutism, and inquisitorial index, the clergy and laity lie under the tyranny of an enforced ignorance. The terms of restored communion demanded by her are simply *absolute submission*. Under such conditions, consideration of union is not within the range of practical statesmanship, or consistent with loyalty to Jesus Christ.

It is different with the Eastern Churches, which, like our-

selves, reject the papal supremacy, the infallibility of the Pope, the Immaculate Conception of the Blessed Virgin Mary, the doctrine of a penal purgatory where the faithful must suffer to satisfy the divine justice; who give the Blessed Sacrament in both kinds, and consecrate the Eucharist with invocation of the Holy Ghost; who have no office of Benediction of the Blessed Sacrament; who pray for the Blessed Mother and all saints, and ask in charity a portion of their intercessions for whom they also pray; who allow, indeed enforce, the marriage of parish priests; and have the services in a language understood of the people. The differences which separate us are not many. They do not ask, as Rome does, for our submission. They only ask if we are one in faith with themselves. If so, we are brothers. Perhaps the great barrier is our retaining in our Creed, as we have inherited it from the Romans, the term "*Filioque*." It was not in the original Creed, but was surreptitiously put in it. It does not necessarily imply any error in doctrine, but as never having received ecumenical consent, I am willing, myself, to have it removed.

With the sectarians the case is different. They do not believe in the holy, Catholic, and Apostolic Church as we do. They have lost the three orders of Apostolic ministry—Bishops, priests, and deacons. In doctrine they do not follow universal consent, nor are they governed by the rule of faith of St. Vincent de Lerins. Disobeying our Lord's injunction to call no man "Master" upon earth, they have followed individual teachers—Luther, Calvin, Zwingli, Knox, Channing, and others. They have lost sacramental grace, save that of Baptism. They have lost the gift of the Spirit in Confirmation, and the Real Presence in the Eucharist. They have no sacrifice as part of their worship. They are divided amongst themselves, and continue to divide, into numberless sects.

In revising the Prayer Book, after the American Revolution, many or all of the concessions sectarians had asked for in England were granted, but instead of making them more conciliatory, and wishful of unity with their Mother Church, they have become more antagonistic. This is especially noticeable in the West. They have now become great, powerful, and rich religious bodies, and the sectarian spirit is not to be overcome by theological concession. We have made approaches to them in what is called the Quadrilateral, and we have been refused. We believe God's Hand is in this. God is more glorified by the intensity of His work in a few, than in the partial conversion of numbers. For us to unite or become confederated with the sects would be to destroy all possibility of union with the Eastern, or Old Catholic, or apostolically-descended Churches.

Moreover, it would bring no appreciable spiritual blessing to ourselves, and if we gave them an Episcopate and Holy Orders, it would be to their own spiritual harm. How can they bring a spiritual blessing to ourselves, who, as a rule, have less knowledge or practice in the spiritual life? This is seen, and can be tested, in their religious literature, in their sermons and devotional books. Catholicity alone can produce an *imitation*; it alone raises up saints or men of a supernatural order. The Church alone can produce the consecrated religious life. While the sects can lead men to believe in Christ and find peace, the Church reveals a standard of saintliness which is rarely, if ever, to be found in sectarianism. Concerning spiritual truths, the sects can thus bring to our people nothing to their advantage; and to give them the Episcopate and Holy Orders would be to their great harm. They now have in their Communion service a memorial of a dying or dead Lord. No doubt it brings to them some spiritual blessing. But if they had Holy Orders, and a due consecration, the great mass of them would receive unworthily, not discerning, as St. Paul says, the "Body and Blood of Christ," and so receiving to their condemnation. Better for their sakes, as well as ours, to leave them as they are until they find out our own deficiencies and seek their removal.

For many reasons I am opposed to the Amendment to the 19th canon, as it stands, because it gives an impression to the world that we are altering our Church's position, that we hold that there is no essential difference between ourselves and the sects, because it disturbs and makes sad the souls of those God has not made sorrowful, because it has sent many to Rome, and eventually will further rend the Church. We do indeed need to pray and work for Christian union, but the first effort should be to secure greater union amongst ourselves. We ought, in Christian charity, to avoid policies which make for partisanship and disruption. Let Judah cease to vex Ephraim, and Ephraim Judah. If high, low, and broad Churchmen would better under-

stand one another, and come closer together in utterance and action, a far greater good could be accomplished for God than by a diplomatic and venerated sectarian union.

With my profound respect and loyalty,
Your brother in Christ, C. C. FOND DU LAC.

AS SEEN BY A PEREGRINATOR.

THE problem of men not going to church could perhaps be better solved if the clergy exchanged places with the men in the pew, and observed the service and sermon from that point of view. Let me tell of an experience in that direction.

As a loyal Churchman I desired to attend and receive at an early celebration and so scanned the Saturday papers for due announcements. Imagine my surprise that of the three city parishes only one, and that the smallest and most distant (for me), provided an early Eucharist, upon the first Sunday in the month, but I was glad to make the round trip of six miles for its blessing.

The handsome church in which I worshipped at the mid-day service had a pleasing atmosphere. The rector greeted me as I passed in, and a very courteous usher gave me one of the best seats, which I occupied in peaceful meditation until the choir entered, singing the processional. It was a choir of trained men and women. They sang beautifully, in fact far too well for me to spoil by participating, and many of the congregation were evidently of the same mind.

The service proceeded helpfully until the sermon was reached, when the preacher delivered a critical address upon the Blessed Virgin Mary. I listened for a word of praise or appreciation, but heard it not. According to the speaker, she was dull, indifferent, and slow in understanding. She did not show as much love to our Lord as Mary of Bethlehem, and was told by her Divine Son that she occupied no place in His life higher than that of any other disciple.

The congregation, largely composed of women and girls, might have been uplifted by the praise of her whom all generations have called "blessed"! What an opportunity, in this day, when so much Christian thought detracts from the Blessed Mother and the Divinity of her Son! What a chance to bless motherhood and help sonship; but "We are not warranted in paying any exceptional honor to her, a gentle and undiscerning mother!"

This city is very strong from a Roman Catholic point of view. To-day with song and story and flowers and veneration, they honor her and will throughout the month of (Mary) May. Perhaps in self defence this sermon was uttered, but for myself, I would rather be counted with those who love her too much than with those who love her too little.

"Shall we not love thee, Mother dear?
Whom Jesus loved so well;
And in His temple, year by year,
Thy joy and glory tell!"

A growing custom in another direction also was here observed. A little boy about eight years of age received the offerings from the wardens, passed it to another young man and he in turn to the rector. The whole thought of appropriateness is here lost to view, which is this: the wardens as the stewards of the parish temporalities receive them from the people, and the wardens present to the rector who in turn offers them to God. By the use of these intermediaries there is no chance of a proper line of reasoning for the man in the pew.

It was felt somehow, too, that the choir dominated the Church, that music was not "the handmaid of devotion" but the supreme mistress of it. Technically perfect, faultlessly rendered, the choir sat straight up during the prayers and Eucharistic office and did sing an anthem not in the words of Prayer Book, Hymnal, or Holy Scripture.

As I walked slowly homeward and thought over all I had seen and heard, I did not wonder why some men do not go to church even in a fine building where a capable rector preaches, an excellent choir sings, and a congregation of faithful people regularly worships. A PEREGRINATOR.

LOYAL TO CHRIST.

By THE REV. T. S. CHILDS, D.D.

IN different sections of the country and in more than one denomination the sentiment seems to be growing that if a man applying for entrance to the ministry is of good character and is loyal to Christ, it is all that should be required of him. We are told that recently an ex-professor of Yale Theological Seminary was installed over one of the oldest orthodox churches

of Massachusetts. He summed up his theological belief in the words: "I believe in the Lord Jesus Christ." He said he did not know what was meant by "the Deity of Christ," and had "never said he was a Trinitarian." But the council considered him "loyal to Christ" and installed him. The same was claimed, we understand, in regard to several young men lately licensed to preach in the Presbyterian Church; they were "loyal to Christ," though not accepting the faith of that Church or of the Church Universal.

It is a great thing and should go a great way, in our judgment of any man, if he is truly loyal to Christ. But we have the right to ask what he means by "Christ." James Freeman Clarke and Edward Everett Hale were loyal to their Christ, who was one whom it was idolatry to worship. Theodore Parker was loyal to his Christ, the natural and sinful son of Joseph and Mary. The New York orator was eminently loyal to his Christ, who was "the impersonation of political liberty." Loyalty to Christ is perfectly consistent with infidelity, if you will allow the infidel to define Christ as did Thomas Paine, who said of Christ, "He was a virtuous and amiable man." Indeed it is curious how much of the "assured results" of our modern scholarship and of the "new theology" were forestalled by Paine in his French prison. The present drift is expressed in the words he wrote more than one hundred years ago: "My own mind is my own Church." "My own mind," the conclusions of my own reason, my inner consciousness—to how many are these the final standard of faith?

A late writer has said: "It is impossible for a god to make a heaven for any one but himself. Man has exactly the same power to make his own paradise." Are the men who protest against this drift of religious thought to be denounced as bigoted and narrow minded because they demand that men shall be simply honest in their profession of faith?

Nothing is more forceless than the claim that a man must be admitted to the ministry of the Church because he believes in Christ and is loyal to him. Is the Christ he believes in and proposes to preach, perhaps to the heathen, the natural son of the Jew Joseph, or is he God incarnate through the Virgin Mother? Is he one who came to give his life a ransom for many, delivering us from the curse of the law by being made a curse for us, or is he one simply wooing us to God by the example of a high life of self-sacrifice? These are not trifling questions. If the new theology and the modern destructive scholarship are right, the faith and hope of nineteen centuries go for nothing; for the two are absolutely irreconcilable. Then the uncounted host who have passed away believing in a Divine and Almighty Saviour have died believing a lie, and the song of the redeemed, unto Him that loved us and washed us from our sins in His own blood, is a dismal delusion.

The conflict that is today with the whole Church is, first, over the Bible. Is it the very word of God, or is it a conglomeration of myth, legend, tradition, and history more or less untrue, with valuable religious teachings not specially inspired, and with the supernatural element eliminated? And then as to the future: Does our hope as sinners lie in the unmerited grace of God through the redemption of Christ Jesus, or in the personal character that we may work out here, "making our own heaven" for ourselves? These are the questions in substance that are pressing everywhere to-day. How shall they be answered? For ourselves we would place against all speculations of "the advanced thought of the age" the simple faith of a friend who has just gone to his rest, the grand old Virginia statesman, John Goode: "As for me I will fight it out on the old lines—the Bible as my mother taught me, and Christ as the Rock of Ages."

ON THE MALVERN HILLS.

These are the hills the poet Langland trod,
"Weary forwandered," from the sunrise flush
To amber evening thrilled by merle and thrush—
Long Will, whose sombre soul went pilgrim-shod
Seeking Saint Truth. Men called him churl and clod;
He heard them not, rapt in his dream's deep hush;
Hardly he heard the merry waters gush;
Still wandering with no company but God.

These hills are holy ground because of thee,
O earthborn who wouldst make no peace with earth,
Craving that visionary clime where all
Thy troubled field of folk at last shall be
One brotherhood in labor and in mirth,
And not a blessing undivided fall.

KATHARINE LEE BATES.

Wellesley, Mass.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

I.—SUCCESSIVE FORMS OF EPISCOPAL CONSECRATION IN THE CHURCH OF SWEDEN. FORMS PRIOR TO 1571.

THE Roman Pontifical was used at the consecration of *Petrus Magni* to the see of Westerås. This took place in Rome, May 1, 1524. *Petrus Magni* consecrated seven other Bishops on three occasions.

Three were consecrated in Strengnäs Cathedral January 5, 1528. There was no papal confirmation, but old forms were used, unction included.

Three others were consecrated in Stockholm in August 1531, supposedly the 13th, and in September (22nd) of the same year *Petrus Magni* consecrated as Archbishop *Laurentius Petri*. The precise forms are not known, but there is testimony of importance that cope, staff, mitre, and unction were used.

Laurentius Petri was Archbishop for forty-two years. Gustavus Vasa tried hard to break down the Episcopate before he died, as several of the Bishops consecrated in his time gave up their sees and went into exile on account of their opposition to either the reformation or the King's Erastianism. A good many clergy were appointed *ordinarii* by the King, many to small divisions of the ancient sees. Some of these were probably never consecrated. But *Laurentius Petri*, *Bothvid Sunonis*, *Nicolas Canuti*, *Paulus Juusten* and probably other valid Bishops survived the King, and the danger was past.

If the old ceremonies were ever even in part laid aside, as there is some doubt about unction, they were restored under King John and in use down to Upsala Möte.

The old Archbishop published his *Kyrko-Ordning* in 1571. It was adopted by a Diet at Upsala in 1572. Very elaborate additional ceremonies came in in 1575 and lasted nearly 20 years. Then, in 1593, a return was made to the forms of the *Kyrko-Ordning* and they were used for over 90 years. The rubrics are not regarded as exhaustively descriptive, and, while mitre and staff are there not mentioned, they were, according to tradition, always, or almost always, used.

Preceding the service of consecration, which is called "*The Way to ordain a Bishop-elect*," there is a very long description of the history, character, and duties of the episcopal office. I give as large a portion as is material. There is no statement of three orders.

[*Kyrko-ordning* of 1571. LXXV.]

"THE ORDER CONCERNING BISHOPS, WHO IN LATIN ARE CALLED *Superattendentes, Ordinarii, OR Ordinatores.*"

"*Episcopus* or *Superattendens* means, in Swedish, an overseer (*Tilsynsman*), and each and every priest was so called in the Scriptures, because it behooved him to have superintendence or oversight over them who were under his authority so that it might go well and Christianly with them.

"Thus, St. Paul says, Take heed to yourselves and all the flock over which the Holy Ghost has set you as Bishops, that is, Overseers. For there was not at the first in Christendom the difference which now exists between Bishops and simple priests, but Bishop and priest was all the same office, as is sufficiently seen in many places in St. Paul's writings. But it was not allowed to be long before this difference was made, so that those who had not more than one congregation under their care kept the name of priests, but those who received authority over several congregations with their pastors took then the name of Bishops.

"And this (as St. Jerome writes) was the cause of this ordinance: That when Christendom began to increase and spread out, so that there were several congregations in one city, each with its own Bishop or parish priest, it so happened (as it is apt to do on such occasion) that among these Bishops or parish priests arose discord and strife, and it amounted to a deadly ill in these same Christian congregations. Then that such a grief should be quieted and subdued, these troubled congregations with their Bishops and pastors agreed that one Bishop should be chosen among them, who should have oversight over all the others and the right to govern and ordain both with priests and their congregations, that all might go on better and more harmoniously. And those who were thus chosen kept the name of Bishop, but the others held to the name presbyter, priest," etc.

"Therefore as this was a highly useful ordinance, and proceeded without doubt from God the Holy Ghost, who giveth all good gifts, so likewise it became throughout all Christendom universally received, has been accepted ever since, and must remain as long as the world stands. . . . It belongs to the Bishop's office that he shall in his diocese ordain and govern both with the priests and whatever

else is required, as St. Paul writes to Titus whom he had sent to Crete to be such an Overseer. For this cause, he says, I left thee in Crete, that you might provide for what is lacking, and occupy the cities here and there with priests, etc. And therefore they called a Bishop *Ordinarius* or *Ordinator*, which means, in Swedish, a Sender or Ordainer. Regarding this order with priests, St. Paul writes to Timothy, Lay hands suddenly on no man," etc.

[*Kyrko-ordning*, 1571. LXXVIII.]

"OF THE ELECTION OF BISHOPS."

" . . . When those come together whose duty it is, let them vote as the custom is, and he who has the most votes be named thereto. If the votes fall equally let them choose by lot and immediately send to the government to confirm the elect. When he is thus approved, confirmed, and with open letters set in the diocese, he shall be publicly ordained by some other Bishop or Bishops in the Cathedral or some other convenient church, by the laying on of hands."

"THE WAY TO ORDAIN A BISHOP-ELECT.

"[On some Sunday or other Holy Day before the Mass begins, the Bishop to be ordained (*Ordinandus Episcopus*) comes before the altar in surplice and cope, and with him two priests of the diocese to which he is to be ordained, who also may wear surplices and copes. Then the Ordainer, who stands at the altar clad in surplice and cope, may deliver to the people there assembled a short exhortation to prayer, in this form:

"Dear friends, let us pray Almighty God our Heavenly Father for all our necessities, and especially that He will grant to this person now before you, who is chosen to the Bishop's office, His holy grace, that he may so execute this office that it may be pleasing to God, and helpful and fruitful to the people entrusted to his care.

"[And immediately after this, *Ordinator, Ordinandus*, and all present fall on their knees, and two little choristers sing the litany, and this being ended, the Ordinator says or sings the following collect:

"[Let us pray.

"Lord God, Heavenly Father, Thou who knowest us to be set in the midst of so many and great dangers," etc.

"[And then he reads or sings the second collect for Teachers:

"O Almighty and Everlasting God, Father of our Lord Jesus Christ, who Himself has commanded that we should pray for laborers in Thy harvest, that is for faithful preachers; we pray Thee therefore that of Thy boundless mercy Thou wouldest send us true teachers. Give them in their hearts and mouths Thy holy and healthful word, so that they may teach rightly and without error, and faithfully execute all Thy commands; so that we, being rightly instructed and admonished by Thy Holy Word, may do what is pleasing to Thee and profitable to us. Give us, Lord, Thy Holy Spirit and Wisdom, that Thy Word may always remain with us, grow and bear fruit. And that Thy servants may, as behooves them, speak the word with all freedom, that Thy Holy Christian Church may be thereby bettered, serve Thee in steadfast faith and continue in Thy knowledge, through Jesus Christ our Lord. Amen.

"[Thereafter the Ordainer causes to be read the words of St. Paul's Epistle to Timothy: This is a faithful saying, If any one desires the office of a Bishop . . . lest he fall into reproach and the snare of the devil.

"[And also this Gospel, which St. Luke writes, Luke vii., thus: Who then is a faithful and wise servant, etc., . . . of him shall much be required.

"[And then he makes a brief exposition in this form:

"In these words, our dear Lord Jesus Christ clearly tells us, first, that they who are called to such an office as the Bishop's, have a commission from God, not over a few small things, but over God's people and servants; yea, those whom He hath purchased and redeemed with His own blood, that they should bestow upon them what is proper for their need. That is, that they should care for them with the words of eternal life, through which they can have quickening and strength.

"Next, we hear that God requires of them two things; the one is competence and understanding. Competence will make them diligent, understanding will show how they ought to carry out their commission.

"For the third, we hear what reward is promised them, when they exercise their office well, namely, that they shall have power over all that belongs to our Lord Jesus Christ.

"On the other hand we hear what awaits them if they behave otherwise than they should in this office, namely, an eternal punishment with all unfaithful servants. Therefore, these words of our Lord Jesus Christ should always lie upon our hearts, and stir us up that we should not behave ourselves neglectfully or securely in this office, but that we may always show ourselves to be wise and faithful servants.

"All which, if you now with God's help will do, answer, 'Yes.'"

"[To which he immediately answers:

"Yes.

"Wilt thou in the name of God the Holy Trinity take up this service and Bishop's office?"

"[To which he shall answer with a clear voice:

"Yes.

"Wilt thou endeavor that all may go on rightly and worthily to the glory of God and the good of the Church?"

"¶ Respondetur:

"Yes.

"Wilt thou steadfastly continue in God's sure word, and fly from all false and heretical doctrine?"

"¶ Respondetur:

"Yes.

"Wilt thou also so order thy life as to give a good example and no cause of scandal?"

"¶ Respondetur:

"Yes.

"Wilt thou always seek the public peace, and labor for loyal obedience to all due authority, as much as lieth in thee?"

"¶ Respondetur:

"Yes.

"¶ When he has assented to all this, and promised that he will so do, the Ordainer says to him, Confess your faith.

"¶ He immediately begins to repeat the Articles of the Creed, saying:

"I believe in One God, the Father Almighty, Maker of Heaven and earth and of all things visible and invisible, etc.

"¶ Hereupon the Ordainer says to him:

"To this, and to all good, may the Lord God strengthen and comfort thee. Amen.

"¶ Thereafter the whole choir sings the Responsium, *Sint lumbi vestri praecincti*, etc. And when this is ended, the Ordainer with the other Bishops who are present lay their hands on the head of Ordinand, the Ordinator first saying, 'Let us pray':

"Our Father, who art in heaven,' etc.

"¶ And then he adds the prayer which is found in *Ordinationes Presbiterorum*, and thus begins:

"O Everlasting and Merciful God, dear Heavenly Father (who, through the mouth of Thy dearly beloved Son Jesus Christ, hast taught us, 'The harvest is great, but the laborers are few. Pray, therefore, the Lord of the harvest that He would send laborers into His harvest.' With which words He gives us to understand, that we cannot elsewhere receive orthodox and faithful teachers than of Thy gentle hand. We, therefore, beseech Thee heartily, that Thou wouldst mercifully look upon this Thy servant whom we have chosen and taken to this service and Bishop's office, giving him Thy Holy Spirit, that he may truly and powerfully carry out Thy holy work, teach and rebuke with all meekness and wisdom. So that Thy holy gospel may always remain among us pure and without falsehood, and bear us the fruit of salvation and eternal life. Through Thy Son Jesus Christ our Lord. Amen).

"¶ Thereafter the choir sings for the Introit, Now pray we the Holy Ghost, etc. And afterward they complete the Mass, where he who is ordained first among others shall communicate.

Comment. This service shows the irreducible minimum of the form of consecration in the Swedish Church. It was adopted twenty-two years before the Augsburg Confession was assented to, and continued in force ninety-three years afterwards. The final prayer is not given fully in my copy of the *Kyrko-Ordning*, but I have supplied it from Bishop Laurelius' book of about 1640. His book included various proposed changes in the *Kyrko-Ordning*, but the ordinal remained exactly the same.

It is worth noting that the Epistle is the same as that in the "Forme of Consecrating of an Archbishop or Bishop" in the Second Prayer Book of King Edward VI. Like that service, it is combined with the Litany and the Holy Communion, and there is a rubric in both that the Bishop ordained shall communicate.

There is no special reference in the office in either case to the administration of the sacraments. But I may add another extract from the very long preface from which I have before made quotations:

"So also, a Bishop shall have oversight over all who are under his authority, especially with the clergy, that they may rightly and harmoniously take God's word among the people, rightly administer the sacraments," etc. So the Swedish office is more explicit than the English one, at a nearly parallel date.

There are no translations involving technical questions except that where "*församling*" clearly means the whole Church and not a particular one, I have so rendered it.

THE JUDGMENTS which we pass on other men must be qualified by considerations, age, country, station, and other circumstances; and it will be found that he who is the most charitable in his judgment is generally the least unjust.—*Southey*.

WHAT IS IDLENESS? A public mint, where various kinds of mischiefs are coined, and extensively circulated among the most despicable of the human race.—*Hamilton*.

THE NAME OF THE CHURCH, AND HOW TO GET IT.

BY THE REV. JOHN H. EGAR, D.D.

I AM glad to see that the discussion concerning the Name of the Church is proceeding in a good spirit. One who is sensitive to the feel of the atmosphere about him must be conscious that there is a change since even so late a date as 1904, when our committee, of which the father of the editor of THE LIVING CHURCH and myself were members, reported that a change at that time was "inexpedient." It was inexpedient then, but it seems now that it is really worth while to consider what steps are to be taken to bring the matter forward in a proper form, with the reasonable expectation that the General Convention of 1910 may be willing to consider it. I have been thinking a good deal lately about how that should be done, and would like to say a few words on that part of the subject.

The problem is sometimes stated thus: How to change the legal name of the Church. Now that problem is simplified by the fact, which will doubtless surprise some persons when they hear of it for the first time, that this Church has not and never had any legal name. There are a multitude of corporations which insert in their legal titles the name by which we are customarily known, e.g., The Domestic and Foreign Missionary Society of the Protestant Episcopal Church; but that name, though it is legal for them, does not legally bind the Church. "This Church" has no legal name, simply because it is not a body incorporated by law. The law recognizes and protects the Church so far as is necessary, as it does any other unincorporated, reputable body, by the name by which it calls itself; but it does not impose or confer any name upon it, except by an act of incorporation, for which "this Church" has never applied. The American Church as a whole, whose governing body is the General Convention, has therefore no direct concern with the legal name of any legally incorporated body which has a corporate personality in law, except such as receive their constitution from the General Convention, of which I find only one in the canons, the Domestic and Foreign Missionary Society. The legal question, therefore, is a negligible quantity.

Neither has "this Church" any constitutionally or canonically enacted name. In one place in the Constitution, and in about six places in the canons, the name "Protestant Episcopal Church" is inserted, as pertaining to the matters there treated of, and so far is recognized by the Constitution and canons. The name is a "common law name," resting upon custom; and there has never been any article of the Constitution or any canon which has imposed any name upon the Church by direct enactment. And there never ought to be. We must reach the result desired in some other way. In preparing the matter therefore for action by the General Convention, we must avoid the mistake of proposing an amendment of the Constitution or a canon.

Here comes in the idea by holding to which with such tenacity the late Dr. Huntington showed his wisdom, the idea of a preamble to the Constitution. The form of preamble which he moved in the last General Convention will not do at all, and must be voted down, if it is brought up again. But the idea of a preamble is of the utmost value to us, if we have the wisdom to agree on a proper name, and to insert it in a properly worded preamble. A preamble would not be an article of the Constitution; it would not be an enacting document; it would be simply a declaration of that which we are, and, being what we are, why we provide the Constitution which follows. It would, however, have the force of authority, and it would be the guide to any legal nomenclature which would be necessary when we have to ask the secular power to guard, or define, or confer our legal rights.

The name chosen should be sufficient to designate the Church with such definiteness that we should not be confounded with any other body. It should state in the simplest manner what we are, and by what signs we may be identified. It should conform to the general usage in the naming of national Churches. It should have such relation to our past history that we may be seen to be a continuous body, having existed for a period such as our actual existence covers. It has been said that "The Church in the United States" is too indefinite a designation; and perhaps that is true, if it be taken by itself. It is said to be objectionable also because it assumes that we are the only Church in the United States; and while some of us believe that we are, the majority believe that there are other Churches in the United States beside ourselves. But suppose we put it in a form from which these objections are eliminated.

I think that can be done, and, by way of illustration, I beg to submit such a form—which may at least serve as a suggestion:

PREAMBLE.

THE CHURCH IN THE UNITED STATES OF AMERICA (heretofore known as *The Church of England in the Colonies*), for the furtherance of her work in her proper field, under the Mission given by our LORD AND SAVIOUR JESUS CHRIST to His ONE HOLY, CATHOLIC, AND APOSTOLIC CHURCH, to go into All the World, and preach the Gospel to every creature, and to make disciples of All Nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things which He has commanded us, with the Promise that He is with us always even unto the End of the World; and for her better organization and government in the exercise of her proper Jurisdiction as a National Church (having become autonomous by the establishment of the Nation), does ordain and set forth this

CONSTITUTION.

Some such preamble being prefixed to the Constitution would determine in an authoritative manner our proper name and lineage; and all that would be necessary for the General Convention to do in addition, would be to make the requisite amendment in some ten or twelve places in the Constitution, canons, and Prayer Book to conform thereto. With the titles given by law to legally incorporated societies (except in cases where the act of incorporation gives the General Convention power to amend, as in the Constitution of the Domestic and Foreign Missionary Society), the General Convention has nothing to do. Each of them must make the change for itself in the way the law prescribes.

This being done with the dignity and solemnity that the act demands, we could then colloquially call ourselves the American Church, or the American Catholic Church, as we individually feel inclined. Each name would be equally legitimate in common writing or familiar conversation. The clause "heretofore known as the Church of England in the Colonies," being not a part of the name, but an historical statement relating to time past, we should be under no temptation to call ourselves Anglicans or Anglo-Catholics. Being "autonomous," we owe no allegiance to the Pope of Rome or to the Archbishop of Canterbury, except that deference of brotherly-kindness and charity which, as Dinoh of Bangor told Augustine of Canterbury, thirteen hundred years ago, we owe to all Christians.

THE NEW YEAR AND THE NEW LIFE.

BY THE REV. HERBERT J. COOK.

"Ye who do truly and earnestly . . . intend to lead a new life."

MULTITUDES are thinking of a better way of living just now. We are on the threshold of a new year. Good resolutions are good, though so often spoken of jocosely. No one was ever better than he planned and strove to be. No good thing in life was ever accomplished without a definite purpose. But it is one thing to resolve; it is quite another to make the resolution good. The Book of Common Prayer will help in this, as in all the rest of our life. If there be an earnest and genuine desire to become more like Christ, and to make greater advances in the devout life and in Christian service, the way is open. Sacramental grace is within the reach of every one.

But there are conditions to be noted and observed. If we do note them, and govern ourselves by the requirements, the "sufficient" grace will be given, both to make and to keep good resolutions. It will be no passing impulse, no evaporating sentiment of goodness. More than that, every Eucharist, devoutly prepared for and reverently received, will confirm and strengthen the resolve. True *repentance*, which always looks to amendment of life; *charity*, without which all efforts for progress are in vain; and the *intention*, constantly reiterated, to lead a new life—these are the conditions which will make every communion a joy and a blessing.

Good resolutions thus formed, thus divinely watered and nourished, will surely "bring forth in us the fruit of good living."

MISUNDERSTANDINGS and neglect cause perhaps more mischief in the world than even malice and wickedness. At all events, the two latter more seldom occur.—*Goethe*.

IF YOU ASK me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say—indolence. He who conquers indolence will conquer almost everything.—*Lavater*.

Department of Social Welfare

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THE LIGHTHOUSE, PHILADELPHIA.

THE Lighthouse, Philadelphia, is not exactly a Church institution, but it is carried on by Church people, and the reversion of the property is to the diocese. It is a splendid institution and worthy of the closest study by social workers, and especially by those who ask, "Before the Saloon, What?" "In Place of the Saloon, What?"; for the Lighthouse is the greatest competitor of the saloons in the Kensington district, and I believe it will eventually drive them out, or at least very seriously curtail their power and influence.

To illustrate: In referring to the work of the Gospel Quartette, a recent handbook said:

"These five members (the organist was included) were all saloon frequenters, one of them an inveterate gambler. Their lives were transformed some years ago, ranging from thirteen to two years. They became deeply interested in the work of the Lighthouse, and organized themselves to sing Gospel songs as a means of making the Wednesday and Sunday evening meetings more attractive. During the year this quartette visited the sick members of the Lighthouse, besides rendering good service at meetings in different churches."

The Lighthouse is keeping the men and the boys away from the saloons because it is offering them superior attractions. In fact, the saloons are adopting Lighthouse methods to attract customers! What better testimony could be given as to the effectiveness of the work it is doing?

Here is another item from the Red Book about the Checkers and Chess Club:

"This club numbers amongst its members some of the best players in town. Its membership comprises machinists, loom fixers, carpenters, a stair-builder, cloth weavers, upholstery weavers, lace weavers, and insurance agents; men who have sought the Lighthouse because strong drink is excluded from its rooms. The Club held tournaments with outside clubs on New Year's Day and Thanksgiving Day, in both of which the Lighthouse team was victorious."

The purpose of the corporation is to establish and maintain without profit a place or places in the city of Philadelphia, in which shall be afforded to the wage-earners of Philadelphia the advantages and opportunities of a club for social enjoyment and recreation. It was found by R. R. Porter Bradford, a college man and a communicant of St. Mark's. He was a classmate of the editor of this department at the Law School of the University of Pennsylvania, and had a brilliant career before him at the bar, but he felt the call of this work, which he began in one small house. It now requires a number of houses and the fine new building (80x72) erected by Mrs. Benjamin Franklin Clyde, and includes the conduct of the Boys' Club of the Church Club, which is located a block away, and "The Farm," which is a tract of sixty-three acres lying one mile north of the Lighthouse. The Church Club of Philadelphia rents it for the use of their Boys' Club and the Lighthouse clubs.

Throughout the year the house and grounds were in constant use for picnics on Saturdays and holidays, cricket (two teams), tennis and croquet, soccer football (seven teams), baseball (six teams), quoits (six heads), track athletics, basketball (girls, two teams), dances of the Girls' Club and Boys' Club every Saturday evening during the summer, Gospel meetings on Sunday afternoons through the summer, afternoon tea, Women's Club on Wednesday and Friday afternoons, club suppers, arranged by the different clubs and teams.

The grounds are used also by several thousand people of the neighborhood who come to watch these games in preference to the games on saloon grounds. The Vacant Lots Cultivation Association made use of some of the ground not available for games. The Mounted Police of the neighboring districts used one of the fields as a drill ground.

The Church Club, by the way, proposes to purchase a part of the farm as a fitting memorial to the late George C. Thomas, who was deeply interested in the work of the Boys' Club.

Mr. Bradford is signally fortunate in having as his chief helper his wife, Mrs. Esther Kelly Bradford, a woman of great

personal charm, deep religious conviction, and sympathetic insight. She, too, is a devout Churchwoman, a communicant of St. Mark's.

England, Scotland, Ireland, and the United States are the birthplaces of the members. They represent the following trades, 23 in all: Printer, ship caulker, wheelwright, riveter, hosiery knitter, lace weaver, cloth finisher, scourer, carpenter, tile setter, tank builder, moulder, rug weaver, weft weaver, ingrain carpet weaver, loom fixer, blacksmith, bricklayer, machinist, brass finisher, spooler (lace), upholstery weaver, and brussels carpet weaver.

The full membership of the clubs in 1907 included, men, 311; women, 206; girls, 300; and of the boys' club, 1,000 boys from 8 to 24 years of age. For all of these, outdoor recreation was planned at the Farm, where the baseball and cricket of summer overlap the soccer football of fall, winter, and spring. The women, girls, and children have no other spot accessible without expense.

"For the men and boys, we contended," a recent report said, "against the aggressive saloonkeepers, who pose as patrons of sport for the sake of their bar rooms, and make vigorous efforts to establish the saloon as headquarters for the lovers of sport. Our success in this direction means that the men and boys (the attending crowd as well as the players), being under no obligation to the saloon for their outing, have felt free to choose headquarters elsewhere. The nearest saloon to our grounds—run by a member of Common Council—is two squares away; an unusual distance to be separated from a saloon in the Kensington district, where several are frequently found within a block."

THE ACCOMPLISHMENT OF THE IMPOSSIBLE.

"What's the use?" "What can we do?" are two questions we constantly hear, especially in the realm of social and political endeavor. Here is the answer of the Rev. Adolph Roeder, a Swedenborgian minister and the president of the New Jersey Civic Federation, who has proved his faith by his works:

"Aye, there it is. 'What can we do?' The answer is: 'We can do what seems impossible, if we will only ground the work upon that fundamental law of the Divine, which manifests itself in the world of man as manhood.' Look back for a moment at what has been done in New Jersey. Do you realize that our school system is a solid evolution of effort as against tremendous odds? That our railroads are now accomplishing in the way of tunnels and bridges what engineers forty years ago thought impossible? That we have now limited franchises? That essential changes are contemplated with reference to things riparian? That we are about to attack so tremendous a giant as that which has been dubbed 'watered stock'? That the apparently impossible water situation of the state is much nearer a solution than many seem to realize? Have you realized these and a dozen other things, and do you still think that these giants will stand before the David we have baptized, 'an awakened civic consciousness'? If you do, you have failed to read the signs of the times aright, and it may be necessary to take up your primer once again and review the last few lessons.

"Certainly any attempt to attack and dislodge a strongly entrenched power begins with the sentence: 'They were giants, the solid sons of Anak, and we seemed in their eyes and in ours as grasshoppers,' but we must not forget that the story of the giant in Holy Writ ends thus: 'And the Philistine giant said to David: "Come to me and I will give thy flesh to the fowls of the air and to the beasts of the field." Then said David to the Philistine: "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, Whom thou hast defied." And it came to pass when the Philistine arose and came and drew nigh to meet David, that David hastened and ran toward the army to meet the Philistine. And David put his hand in his shepherd's bag and took thence a stone and slang it and smote the Philistine in his forehead, that the stone sank deep into his forehead, and he fell upon his face to the earth.'"

OPTIMISM IN THE NATIONAL MUNICIPAL LEAGUE.

DEAN DELANY, in his LIVING CHURCH review of the proceedings of the Pittsburgh meeting of the National Municipal League, spoke of the persistent cheerfulness of the members of that body. An editorial writer in the Indianapolis *News* attended the Cincinnati meeting (it was the first league meeting he had ever attended), and he got the same impression, which is shared by many others. Here is his way of expressing it:

"One idea of choosing Cincinnati as a meeting place was to help along in much needed good work. The people of Indianapolis may

feel healthfully dissatisfied over conditions, but one realizes what strides Indianapolis has taken on learning that Cincinnati is still struggling to get a small school board instead of one of twenty-seven members, is just introducing manual training and teaching of civics in the schools, and in other respects lags behind. However, that natural gas tempers one's comparative pride.

"But something is happening, not only to Cincinnati, but to many another city also, and, perhaps, to public opinion in general. One could not remain long among the very earnest, but also very cheery, smiling, and optimistic people of the Municipal League and the Civic Association and not be convinced that this is the case. They are idealists, it is true, but they are idealists who can show the goods. Their optimism is not vague, but based on past achievement and close observation of what really is going on; they do not mind very much being called cranky and are not always cocksure about details; still they have a zeal that is almost religious in its fervor. Yet they can smile, and the smile is a power in politics, as Mr. T. Taggart for years amply demonstrated. It is also useful in fighting, as the Hon. Jack Johnson, who is this week distinguishing Indianapolis with his presence, recently informed the admirers of pugilism.

"The League and Association members do not look like people who wish to fight if they can help it, but they give signs of being able to do it in times of need. Though there are many men of distinction among them, democratic good-fellowship prevails."

THE PROHIBITION LAW IN ALABAMA.

LAST YEAR a state-wide prohibition law was passed by the Alabama legislature; and a few months ago another state-wide bill, more drastic than the former, was passed; but on November 29th a state election was held to decide whether state-wide prohibition shall be incorporated in the state constitution, and the electors voted "No." The sentiment of the people in the cities of the state is, in the judgment of one of the prominent members of the National Municipal League, strongly opposed to prohibition in cities. This sentiment is especially strong in Mobile, one of the larger communities, "It being the opinion of a large majority of the citizens that local option, high license, restricted districts, and limitations upon the number of saloons are a solution of the liquor problem. I am satisfied that the prohibition law in Mobile has so far been a failure. The Governor is strongly in favor of state-wide prohibition, and has appointed a sheriff and state solicitor in this county who are pledged to exercise every effort to enforce the prohibition law. But notwithstanding the crusade which is being made, the laws are not being enforced, and cannot be, in my judgment, so long as public sentiment is in conflict therewith. Raids are being frequently made on "blind tigers"; liquors are being seized in various places in the city, as well as in wagons conveying liquor from the depot and other places; but there is still a large amount of public drunkenness, and the laws are being secretly violated."

BOOKER T. WASHINGTON'S WISDOM.

Booker T. Washington seems to have gotten hold of the right end of the negro problem. His insistence that the negro must be taught to be self-supporting and do those things which he is fitted to do, and keep out of politics, seems to be based upon sound reason and sound policy. The following letter is taken from the *Southern Letter*, published at Tuskegee, and gives an idea of the sort of work which its graduates are doing:

"I finished my course at Tuskegee in 1905, since which time I have been working at the brickmasonry trade. I have always had plenty of work to do. For almost a year and a half I have been doing brickmasonry work for the Stewart Lumber Company at Brinson, Ga., earning \$4.50 per day. I have just finished one of their jobs. I have had a good many offers to teach school, but I prefer to continue at the brickmasonry trade because of the better wages I can receive."

Good brick masons are needed, and it's fine to learn that Tuskegee is producing them.

BEFORE AND AFTER.

"After the Saloon—What?" is an appropriate question. A more important one is "Before the Saloon—What?" This department has been seeking, from time to time, to answer both these questions. Social service, to be most effective, must be preventive as well as curative.

UTAH has a state library-gymnasium commission to promote the establishment of libraries and gymnasia throughout the state for young people, especially where the population is somewhat scattered.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

MISSIONARY CONDITIONS IN JAPAN.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for November 6th, just received, we read that the Rev. Dr. Thomas E. Green has made in Chicago some statements about religious work in Japan which call for notice. Allowing as far as possible for the incompleteness of the report and for the fact that he spoke only incidentally about missionary work, yet the remark that he "spoke rather discouragingly" about missionary work cannot be allowed to pass without a protest from one in Japan.

Dr. Green, it seems, thinks that apparent results are falling off. These words may not be exactly his own, but, taking them as they stand, if they mean results that can be measured in figures the actual facts do not bear them out.

Looking at mere totals, we find that about twenty years ago a reaction set in, hostile to Christianity. The increase in the number of converts continued, it is true, but in steadily diminishing ratio; and at last the number of baptisms was not sufficient to make up for losses by death and defection. In 1896 there was an actual loss. But in 1898 the baptisms began to increase, and since then the increase has been steady, and even large. Excluding for the time being the great French missions and the Russian ecclesiastical mission, the total of known baptized persons on the books of all other missions amounted in 1896 to 38,361. In nine years (1905) the number had risen to 66,133, and is much larger now.

I cannot, at this moment, lay my hands on figures showing the Roman Catholic growth; the authorities do not make known their statistics. The latest I have that are authentic are of 1903, when there were 59,000.

The Russian mission—most wonderful of all, since it is the work of one man—counts this year 30,000 baptized.

If, however, we look deeper, and ask if Christianity has had any notable effect upon the life of the Japanese people, we ask a question which cannot be so easily answered, and the answer (if one ventures to make one) would depend a great deal upon the person who makes it. Moreover, a great many elements enter into the matter. We missionaries are not at work against "Old Japan." Social life in Japan is moving, the status of individuals is steadily changing. Education shows this. Thus, early in the present reign, almost every one of the students in such higher schools as existed belonged to the knightly order—the *Samurai*. According to the latest statistics well over half the students in the Imperial University of Tokyo were of the lower classes, the *Heimin*. More than two-thirds of the members of the last Parliament were by birth *Heimin*. This indicates an enormous change in Japanese society.

I venture to think that some of the activities which just now are adverse to Christianity arise from the wish of patriotic Japanese to arrest this unseen social revolution, or at least to check it so that the new forces now working so mightily may not dissolve the old social order and reduce it to something like anarchy. We Christian missionaries sympathize with this desire, and we believe that only Christianity is strong enough to use those forces and to guide them so that they may be altogether beneficent.

But the men I have in mind have not seen this yet, and appear to fancy that by deifying the emperor and by the apotheosis of great men, like the late Prince Ito, they can keep the strong vital forces of old Japan intact and assimilate everything that the modern progressive spirit can invent.

Noting this, we may say that Christianity has had its influence on the new national life. Never again, for instance, can anyone who knows the facts say that conversions are made in Japan only among the helpless, the forlorn, the ignorant, and the parasites. The intellectual aristocracy of Japanese Christians gives the lie to this stupid invention.

Then, too, we may note the philanthropic activity of the Japanese churches. Thus, in regard to the famine which raged

in certain districts about the end of the Russian war, it was not until Christians made known to the world the needs of the sufferers that public aid was voted, and then the local administration officers could find no better way of distributing these subsidies than by making use of the committees already organized by churches and the missions. In all such work the part taken by Christian Japanese is altogether out of proportion to the number of Christians in the empire.

I cannot in a letter like this do more than point out the lines along which Christian philanthropy works.

I have spoken of a special effort made in an extraordinary emergency. I pass on to the mention of permanent foundations, such as orphanages, homes for the care and training of feeble-minded children, homes for the education of the blind, homes for lepers, temperance societies, rescue work (in its usual form) and a special sort of rescue work arising from the sacrifice of girls for the sake of their parents. Public conscience has been quickened, owing to the efforts of Christian workers, to the degree that laws have been passed which make it possible for such poor victims as really wish to break their bonds to do so, and so escape from a life of infamy. And then there is the influence of Christian education.

No, dear LIVING CHURCH, if Dr. Green is discouraged at the outlook for missions, none of us are! And in saying this I associate myself, to my own honor, with all who are working here in the name of our Saviour, whether they be French Roman Catholics, or Congregationalists, Presbyterians, Methodists, Archbishop Nicolai of the Russian Church, Baptists, Friends, no less than ourselves. Not that we are satisfied, content, and complacent, but that we work in hope—a reasonable, a justified hope.

Anyone can guess our natural weakness and understand the scanty measure of human powers. The difficulties outside come from the conditions. Every mind is in ceaseless motion, a thousand impulses are felt, nothing is stable, no one sees very far or very clearly; but we who know our Master know His power and His wisdom.

Just one thing more, and I hope it won't be taken as said in a bad spirit, or from personal feeling. But, honestly, why should a casual traveller's words, even if he is keen and clever, be heeded in such a matter as this? How much did Dr. Green see of missionaries or of mission work? Nothing at all in Tokyo. I speak from knowledge. He did not, for instance, call on Bishop McKim or pay a visit to any of our institutions. He was twice in my house, once as a guest at tiffin. From our dining room he saw St. Paul's College next door. From the front door he looked at the Cathedral across the street and at Bishop McKim's house beside it. From the gate he could see the front walls of St. Luke's Hospital and of Trinity Divinity School, and the roof of St. Margaret's Girls' School.

I gave him a book about missions written a dozen years ago when missionaries were disheartened. Perhaps it was this little handbook which made him speak "discouragingly about missions"!

He was in Japan a month and his chief interests took him into other circles than those where he might have learned the truth.

I know, let me say it again, that if he had asked Bishop McKim, Archbishop Mugabure, Archbishop Nicolai, or any other leaders, he would have heard only one story; humanly speaking, we have only to be faithful to win the day for Christ.

Tokyo, November 27, 1909.

CHARLES F. SWEET.

WHY A JESUIT DOCTOR ABANDONED ROME.

To the Editor of *The Living Church*:

READERS of Archbishop Benson's scholarly *Cyprian* will remember the section on "The Appeal of the Modern Church of Rome to Cyprian on 'The Unity of the Catholic Church,' by way of Interpolation."

A note might well be appended to that section, stating a recent happening, of which, as I have seen no mention of it in any paper this side of the Atlantic, I venture to send you a brief account.

A book on *The Primitive Church and the See of Rome* has just been published by Professor Bartoli. The author is not a "Modernist"; he has opposed that movement; he takes his stand on the Scriptures, with none of the "higher-critical" diminutions of their authority.

Until recently Professor Bartoli was a Jesuit, and one with the degree of Doctor in Theology. He has left that Society of

his own volition. And, if he has not absolutely left the Roman Church, he has at least abandoned its crucial doctrines of papal supremacy and infallibility.

The cause of his change is most significant. He was engaged in a controversy, when he upheld and defended the present papal claims. He thought to settle the question by quotations from Cyprian's *De Unitate*. And, indeed, the sentences he quoted *would* go far to settle it. But, to his astonishment, he found, as he followed the matter up, that these sentences were all *forgeries*. Cyprian never wrote them.

Yet he had never received from his instructors the slightest hint that they were even questionable. He had been deliberately misled by high Roman doctors.

The shock of this discovery led him to investigate the whole matter for himself, with the result above indicated.

It seems to me that such a case, of a trained Roman scholar abandoning Roman doctrine for a weighty, clear, and provable reason, quite offsets the few recent cases of some of our priests going to Rome. With all courtesy, nobody would think of ranking their scholarship alongside that of Professor Bartoli.

May I add, just as a curious coincident, that a case almost exactly like this is imagined in that forgotten Tractarian novel *Hawkstone*, written by the Rev. William Sewell over sixty years ago.

Yours truly, CAMERON MANN.

THE SIOUX FALLS MISSIONARY COUNCIL.

To the Editor of *The Living Church*:

IF the Rev. Mr. Sanford will consult again my report of the Missionary Council in Sioux Falls, he will see that I did not say that all the Bishops voted against his resolution, but that if the Bishops had not voted the resolution would have been carried, as the vote stood 21 to 28. The clergy and laity certainly understand the sentiment with regard to the choice of Bishops in their respective fields better than the Bishops do, for the people discuss the question with them, while they would not think of mentioning it to the Bishop, especially if he had been sent to them from a different section of the country. This was my reason for mentioning the vote of the Bishops on this resolution.

B. S. MCKENZIE.

Yankton, S. Dak., December 21st, 1909.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of *The Living Church*:

THE Rev. R. B. Waterman is not alone in objecting to the Laymen's Missionary Movement as we know it in Canada. Perhaps you will allow me to express my view.

A resolution was passed in the Synod of Ottawa last summer, cordially endorsing the policy of the Laymen's Missionary Movement, as defined by the National Missionary Congress held in Toronto. In this adopted resolution these words occur, "Laymen of the churches," "The churches of Canada," "Our churches," "The whole of the churches here represented." So the Church of England as descended to us in Canada is put on a level with Presbyterian and Methodist sects. What falsehood and irreverence are involved in the term, "The whole of the churches"!

What is a Church of Christ?

The Church of England claims to possess all the links that are necessary for binding her to Christ in unbroken continuity from the moment God Incarnate founded His Church and sent her forth with His authority to minister all His means of grace to every creature till He comes again. Each priest is vowed to minister the doctrine, sacraments, and discipline of Christ as the Lord commanded and as this Church has received the same, and also to banish all erroneous doctrine. Each Bishop is likewise vowed to drive away all strange doctrine, and openly call upon others to the same.

We must, therefore, use the word *Church* according to the meaning it carries in Church of England theology and endeavor to abolish incorrect use of it with the meaning that is strange to her teaching that a Church of Christ must have continuity with Himself from the moment He created His Church, and must have His authority to minister His grace to mankind. Are Presbyterian and Methodist and similar societies churches in this sense and way? It is clearly impossible. Did God Incarnate authorize men to establish a variety of societies with contradictory creeds and mutually exclusive systems? He said, "A kingdom divided against itself cannot stand," intimating

that the devil was not so foolish as to divide his evil kingdom. Has God Incarnate been more foolish than Satan? What blasphemy! Methodists and Presbyterians have been praying for union to stop the immense injury caused by the existence of divisions. If God Incarnate authorized the formation of these divisions, He committed the very folly He said Satan is too wise to perpetrate, so Methodists and Presbyterians are praying God the Father to undo the foolish acts of God the Son, to promote more rapid deliverance of mankind.

Here is blasphemy most terrible. If God the Son did not authorize men to introduce these societies with their peculiar tenets, then they are not Churches of Christ at all, but human inventions. To class His Church with man-made societies under the common expression, "The churches," is an insult to God Incarnate. The use of this term, so confusing of things divine and human to the degradation of the divine, with the result that countless souls are blinded to God's true mind and heart as revealed in the creation and sending His Church, fully equipped for saving all mankind, to the uttermost, and in the entrusting of every creature to His Church until His second Advent, is a crime against God and man. The term "The churches" is a sugar-coated pill in which sweetness covers the poison of falsehood. It is falsehood to imply that His Church is no better than man-made societies, or that they represent His will at all as does His Church. This falsehood is destructive, as our Lord said, "The truth shall set you free." Any pious words that hide the truth concerning the absolute difference between the Church of God Incarnate and human sects must produce deadly effects on souls that swallow the pill. Genuine ignorance, we know, has God's mercy. But what of those who take the pill because they prefer sweet falsehood to unpleasant truth, or because they like having a reputation amongst men for "liberality" and "broad-mindedness"? God has given them warning: "Take heed what you hear." It is an insult to God Incarnate to think that any heresy of man will do for the evangelization of mankind. It is to protect His honor first, then the vital interests of humanity, that the Church as we have received her demands our vows as Bishops and priests that we will not only teach as she directs, but also openly banish erroneous doctrines.

The L. M. M. has adopted the policy of countenancing all sorts of false doctrine as taught by "The Churches," and amongst them the awful falsehood and irreverence of dragging down God's Church to the level of human sects. We are taught to pray, "From all false doctrine, heresy and schism, good Lord deliver us."

The L. M. M., as accepted by the synod of this diocese, is assisting "laymen of the churches," to propagate these very evils. Is this "evangelizing" the world? If this is godly sincerity, what is hypocrisy? What a wicked mockery of Christ's love it is to talk about saving others by consenting to the establishment amongst them of the evils from which we pray God to deliver ourselves! If the Churchmen who attend meetings where this policy is in force do not positively consent to the iniquity involved, are they not guilty of consent by silence? We believe that many of our clergy and layfolk perceive the iniquity we deplore, many who are sincere enough to avoid complicity, staunch enough to withstand the wave of unfaithfulness to Church principles, brave enough to speak and act contrary to popular enthusiasm, and pure enough in their devotion to God Incarnate to have unwavering confidence that His Church as she has come to us can accomplish His good and perfect will, unpropelled by any human devices and without treasonable alliance with sects, assisted solely by God the Holy Spirit, who dwells in her for ever. This fidelity we believe to be our essential part in promoting His glory in all the ends of the earth.

Yours,

S. D. HAGE.

Antrim, Ont., December 21, 1909.

THE CLERGY PENSION FUND.

To the Editor of *The Living Church*:

DURING this last summer Dr. Wilkins, Secretary of the \$5,000,000 Commission, made an all too brief visit to this diocese. Those who are living here felt that this visit was ill-timed, but results showed that any time serves a purpose with Dr. Wilkins, for he returned to the East feeling that he had been amply repaid for the trip. I am writing now to bear my testimony to the sanity of Dr. Wilkins' methods and to the effectiveness of his work under discouraging (Southern California in summer) conditions. I heard him speak on one occa-

sion and I did not wonder at the result. The congregation gave him at that time and later on, nearly a thousand dollars. I have rarely heard an appeal put in finer form. After showing the splendid work that had been done by "The Clergy Relief Fund" under the able administration of the Rev. A. J. P. McClure, who had originally suggested the pension scheme, he drew such a graphic picture of existing conditions that one could not but realize the imperative claim of the work which he represented. Of course this appeal touched us here in Southern California, as many of the men who ought to be assisted by the Church come to us in their declining years or when too infirm to live in a rigorous climate, but I am sure that were the opportunity offered generally to Dr. Wilkins to plead the cause, he would invariably evoke a response that would soon put at the disposal of the Treasurer of the "General Clergy Relief Fund" the five million dollars which the Commission under Bishop Whitehead's able administration now is seeking to raise.

As chairman of the western group of dioceses, I am writing now to bespeak for Dr. Wilkins the coöperation of my brethren in the episcopate upon the Pacific coast, and for that matter throughout the country, and also to secure for him the sympathetic assistance of the clergy everywhere throughout the Church. With such coöperation and assistance this Church of ours could at last count upon raising not only a million dollar fund but a five million dollar fund for our veteran clergy disabled by reason of physical infirmity or age.

JOSEPH H. JOHNSON,
Bishop of Los Angeles.

Bishop's Office, 523 South Olive Street,
Los Angeles, Cal., December 21, 1909.

COLORED CONGREGATIONS IN 1890.

To the Editor of The Living Church:

IN noting the observations made in the *Living Church Annual*, which is before me, I beg to correct some of your figures with respect to the work of the Church among the colored people. The statement is made that in 1890 there were only 49 distinctively colored churches, or congregations, with a total number of colored communicants of 2,977. I beg to state that there were more than 100 such congregations, with between six and seven thousand communicants. The number inclosed in parentheses represents the number of such separate colored congregations in that state or diocese:

Alabama (1), communicants.....	51
Arkansas (1), communicants.....	33
Chicago (2), communicants.....	173
Connecticut (1), communicants.....	106
East Carolina (1), communicants.....	364
Florida (3), communicants.....	295
Georgia (8), communicants.....	419
Iowa (1), communicants.....	46
Kentucky (2), communicants.....	139
Long Island (1), communicants.....	150
Louisiana (1), communicants.....	65
Maryland (5), communicants.....	1020
Massachusetts (1), communicants.....	150
Michigan (1), communicants.....	135
Mississippi (2), communicants.....	36
Missouri (2), communicants.....	199
Nebraska (1), communicants.....	40
New Jersey (1), communicants.....	63
Newark (1), communicants.....	124
New York (1), communicants.....	405
North Carolina (14), communicants.....	523
Pennsylvania (2), communicants.....	355
South Carolina (12), communicants.....	661
Tennessee (2), communicants.....	120
Texas (1), communicants.....	105
Virginia (17), communicants.....	831
Western New York (1), communicants.....	110
West Virginia (1), communicants.....	12
Total number of congregations.....	88
Total number of communicants.....	6530

To these must be added a number of other congregations then in existence, but which, for various reasons made no report to the several conventions for the year 1890. Then, again, there were other congregations, such as St. Mary's, Washington, D. C.; St. Philip's, Aquasco, Md., and St. Philip's, Annapolis, Md., whose statistics were reported with those of the white parishes with which they were connected. I have personal knowledge of several congregations in Virginia, in existence, which made no report that year to the council, among which might be mentioned St. Philip's Church, Richmond; Antrim

Chapel, Halifax county; Hope Chapel, Manchester, and the missions in Orange county.

GEORGE F. BRAGG, JR.
Baltimore, Md., December 23, 1909.

[The statement from the *Living Church Annual*, whose accuracy is challenged in the foregoing letter, is taken from the U. S. Census Bulletin 103, page 91. We have no information from which to verify it.—EDITOR L. C.]

THE SWEDISH CHURCH.

To the Editor of The Living Church:

IN your English letter published in this week's number of THE LIVING CHURCH, I note a synopsis of the Rev. J. Embry's recent article in the *Church Times* on the Swedish Church. A valued correspondent has sent me the complete article. It is, as your correspondent calls it, noteworthy, but entirely on account of its monumental inaccuracy. Of course Mr. Embry has taken it from other publications, but it is as if one should quote the seventh edition of the *Cyclopedia Britannica* against the ninth; there is later information which decisively contradicts all his positions. I began to count the statements I should have to negative if I began, and found almost nothing remaining. But a statement, without proofs, that the Swedish Church is in formal heresy, seems likely to be made again and again until thoroughly tested, and I should like, therefore, to examine the statement in further papers after the conclusion of my present series.

Faithfully yours,

Munising, Dec. 25, 1909. G. MOTT WILLIAMS.

BEHIND THE PILLAR.

ONE could not see the preacher's face very often; only now and again, as he moved back a little in the pulpit. But most of the time his right hand was seen; eloquent, even that, with the message of the day's Gospel: how love alone enables us to render our due tribute to Caesar and to God.

Suddenly as the hand poised, extended, palm outward, it shot through one's mind what it would be to see it pierced through with a great nail; transfixed to a beam of wood. The mere fancy was acute suffering. All the gratitude in one's soul rose in rebellion and pain at such a suggestion.

But what if oneself were in any degree the means of such a deed? Ah, that turned one sick with horror!

And yet it was not the hand of one's relative or friend, but of the only true spiritual guide of all one's life. It was the hand raised in one's first transforming absolution, and in many another. It had blessed one with the holy sign, over and over. It had been held out in Christlike courtesy and disregard of one's unworthiness to take it.

And then one had a blinding sight of the Hand that was pierced and torn and dragged on the cruel nail for three dread hours. Not the hand of one who walked with God, but the Sacred Hand of God Himself, Creator of all things, Giver of all good.

And one saw, as never before, in that illumining flash of the Spirit, how one's own sins did help drive that nail, did help to heap unthinkable shame and suffering upon the Sinless One.

CHRIST'S COMING.

I was told of a poor peasant on the Welsh mountains who, month after month, year after year, through a long period of declining life, was used every morning, as soon as he awoke, to open his casement window toward the east, and look out to see if Jesus Christ was coming. He was no calculator, or he need not have looked so long; he was no student of prophecy, or he need not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both; the longing soul was satisfied with either. Often when, in the morning, the child of God awakes, weary and encumbered with flesh, perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes presently across him, he looks up, if out, to feel, if not to see, the glories of that last morning when the trumpet shall sound and the dead shall arise indestructible; no weary limbs to bear the spirit down; no feverish dreams to haunt the vision; no dark forecasting of the day's events, or returning memory of the griefs of yesterday.—Selected.

Literary

THE CHURCH ALMANACS FOR 1910.

The publication of the *Living Church Annual*, with which Whittaker's Churchman's Almanac is now consolidated, is annually the ecclesiastical event of the year, since the progress and history made by the Church are carefully tabulated in it. The analysis of the year's statistics in the volume for 1910 by the editor of THE LIVING CHURCH and of the *Annual* is printed in the latter as the editorial, as it is also in this issue. The year's ecclesiastical events are recorded in the annual Cyclopaedia for the year that is so prominent a feature of the *Annual*. These include, for last year, among many other matters, the record of the election of a Bishop in Washington, of Coadjutors in Maryland and Virginia, and of Missionary Bishops by the House of Bishops at its special session. The Religious Census, the events in various dioceses and in England and Canada, a missionary view of the year, biographies of Bishops-elect and of the more distinguished of Churchmen deceased, and information concerning various Church organizations, are other features of the Cyclopaedia section.

The customary kalendar is enriched by an appendix giving a list of "Certain Other Days of Commemoration as Recognized in Other Kalendars," wherein many dates not included in the present American or English Prayer Books may be found; and also by a list of "Certain Commemorations of Modern Anglo-American Churchmen," showing that material is not wanting since the Anglo-Roman breach for additions to the kalendar. A new and very valuable "Table Showing the Episcopal Descent of the American Bishops" is particularly timely when one finds the fact of the Apostolic Succession in our present day episcopate challenged. Some interesting facts appear in this table, as that the Anglican Succession is an offshoot of the Roman succession in the seventh century and not, as some writers have supposed, derived from the East; that every step in the succession can be traced to the Saxon period, though records enabling us to trace the exact steps before the Norman Conquest have not come down to us; that in collateral lines, our Bishops can trace through the Hungarian succession, and, through Irish and English sources, to Bonner in such wise as not to depend at all upon the consecration of Matthew Parker; and other similar facts of interest. There is the usual general and diocesan matter, with clergy list, directory of the clergy in twenty-three cities, portraits of newly consecrated Bishops, etc. [The Young Churchman Co., Milwaukee; paper, 50 cts.; cloth, 75 cts.]

The *American Church Almanac* is also ready on time, and also contains general and diocesan matter, with tables of hymns, a review of the literature of the year, a table of the year's ordinations, a portrait of the late Dr. Huntington, etc. [Edwin S. Gorham, New York; paper, 50 cts.; cloth, 75 cts.]

Mowbray's Annual is the corresponding publication for the Church of England, though without a clergy list. This publication is arranged alphabetically by subjects—dioceses, English, American, and Colonial; organizations; men of distinction, etc.—so that any subject relating to the English Church may quickly be found. There is also an extended list of services in English churches at which a weekly celebration is customarily held. [A. R. Mowbray & Co., London.]

RELIGIOUS.

Christian Ideas and Ideals: An Outline of Christian Ethical Theory. By R. L. Ottley, Canon of Christ Church, Regius Professor of Pastoral Theology and Hon. Fellow of Pembroke College, Oxford. London, New York, Bombay, and Calcutta, 1909. Longmans, Green, & Co.

Mr. A. C. Benson, in his essay on "Books," says that the function of a book reviewer is to "tell one what to look out for" in the endless, passing procession of new publications. Here, then, is a book well worth looking out for, both because it fills an empty place and because it is carefully and clearly written, as we should of course expect from the author's reputation and previous work.

Canon Ottley tells us that the substance of the book was given as lectures in pastoral theology. Happy should be the candidates for holy orders who could include such lectures in their preparation. The experience of many examiners is that although Christian Ethics is included in the canonical list of subjects to be studied, most candidates come to the threshold of the ministry with a vague and incoherent knowledge of it. Men who are admirably trained in some parts of dogmatic theology yet show themselves unable to state clearly the distinguishing character of the Christian ethical system as compared, historically, with the Greek ethics, or, in our own time, with that scientific method which would limit the field of ethics to the study of man's nature, ignoring, or at least excluding, all consideration of his origin and his destiny.

As in his earlier essay on Christian Ethics in *Lux Mundi* (in which, indeed, the germinal thought of this later work can be

traced), Canon Ottley bases his whole treatment of the subject with frank fidelity upon the faith of the Church. At the very outset he declares that "the doctrine of our mystical union with Christ is a fundamental element in the Christian system of ethics." "The ultimate good for man is life," and life "consists in vital fellowship with God." He insists, as against a method which "finds its data merely in the region of human experience," that the "Christian system takes as its point of departure the revelation of God, and the manifestation of man's possibilities, in Jesus Christ." Possibly this point might have been more strongly made if it had been clearly argued, as it is implied, that such revelation and manifestation are in fact a part of human experience, and a part which cannot be ignored by one who wishes to have a complete account of what man has been and is and is to be.

The point is well made that only in Christian Ethics is the problem of sin really faced, with its consequence of the need of recovery and renewal in man as a condition of moral growth, and there is a brief but definite treatment of the Fall of Man and Original Sin (p. 78ff.), whose blending of frankness and courage with reverent reserve is impressive.

The heart of the book is in the two chapters (viii and xi), "The Pattern of Character," in which the example of our Lord is suggestively analyzed, and "The Moral Dynamic," where the grace of God, defined as "the presence of Christ by His Spirit in the heart of man," is shown to be the unique and distinctive truth of Christian Ethics, and the relation between its action and human free-will is satisfactorily explained.

The third and concluding part is an illuminating discussion of Duty and the Moral Law, in which it is shown that there is, in a true sense, a Christian Law, as against the effort that is sometimes made to dissolve the Christian Society into individuals and the moral requirements of that society into a loose toleration of whatever can be classed as "good intentions"; yet on the other hand, the relapse into a hard legalism, which has marked some schools of Christian thought, is avoided by noting that our Lord was "not so much a legislator as an interpreter of law—Himself '*viva praeiensque lex*.'" So, the relation of the "new law" to conscience "is different to that of the old law. The Gospel law is not a rule which condemns, but a rule which aids the will."

It seems to be a defect, especially in lectures on pastoral theology, that the subject of ecclesiastical discipline is passed over so lightly. There is real need for a frank and thorough treatment of that vexed subject, as every parish priest can testify out of trying experience. But here, as in the three supplementary chapters on applied ethics, Canon Ottley confines himself to pointing out the direction in which a solution may be sought. Indeed it is plain that what he means to give us is really an introduction to Christian Ethics, and he has done it well. A comprehensive treatment of the subject as a whole, done on modern lines, and extended to a sound and worthy casuistry which, as Maurice insisted, is as much needed in our day as ever it was, remains to be written. It must be written, as someone has acutely remarked, by one who "knows corporations as St. Thomas Aquinas knew kings"; and it may be added that it should be written by one who has Canon Ottley's grasp of spiritual truth and conviction of the place and function of the Catholic Church in the moral development of mankind. GEO. LYNDIE RICHARDSON.

The Kingdom of Heaven: What It Is and How We Enter It. By the Rev. G. H. S. Walpole, D.D. E. P. Dutton & Co. \$1.00 net.

Dr. Walpole feels that there is need for a reconsideration of the idea of the Kingdom of Heaven, especially as Bishop Robertson in his Bampton Lectures on the *Regnum Dei* was able to devote only the closing chapter to a consideration of the place the Kingdom occupies in modern thought, life, and work. The former occupant of the chair of Dogmatics at the General Seminary takes up the subject where the Bishop of Exeter left it. In his first chapter he examines such theories of the kingdom as the eschatological, which refers it to the apocalyptic consummation of Messiah's rule; the ecclesiastical, which, following Augustine, identifies the Kingdom with the Church; the social, which makes the Kingdom a rule, rather than a realm, and thinks of it as the dream of a social ideal towards which mankind is tending; and the doctrine, which makes it a concrete form of spiritual teaching. He rejects each of these in turn as not giving the full content of our Lord's teaching, and urges the Kingdom as being "a cosmos within the cosmos, with such culminating periods and movements" as that, for example, of the Incarnation; and in so doing he regards it rather as a kingdom of living, intelligent beings, a world peopled with spiritual creatures.

In other words, Dr. Walpole identifies the Kingdom with the spiritual world, and insists upon the fact that this world is not a region far away in space, but a heavenly sphere, back of the world of sense, penetrating and vivifying it. What we see is but the crust and shell, the outward and visible sign of unseen realities. There is, as it were, a world within the material world, the spiritual being the background of all that is material, penetrating and interpreting it. Nature and human life alike are but the expression of an invisible and spiritual realm, antedating them in time and surpassing them in power.

Dr. Walpole urges that the Kingdom of Heaven is this spiritual world, a world constantly pressing upon us, but coming in power

with His incarnation; a realm near us, but into which we need to be introduced by the development of spiritual powers and faculties. It will be readily seen how in this way he connects the Church and the sacraments with the Kingdom. There are chapters also on the Kingdom and Nature and on the social ideals of the Kingdom. The theory is one which has something to commend it; but it has hardly been presented, in these lectures, with sufficient fulness to lead to conviction. All that the writer says of the spiritual world may be readily accepted, but that it is to be identified with the Kingdom of Heaven may be doubted. The theory fails, especially, on its social side, and here Dr. Walpole is weakest. Nor has he developed very clearly the spiritual requisites for entrance to the Kingdom; the last chapter, which deals with this, is very sketchy. The chapter on nature also relies too exclusively on quotations from the poetical books of Scripture, and carries one into paths of speculation with regard to the nature and work of angels which hardly strengthen the general position taken. With all these faults, however, the book is suggestive. We should like to see the theory more fully developed on practical lines. F.

The Problem of Religious Instruction in the State Universities. By Francis W. Kelsey. Reprinted from Fifth Annual Volume of the Religious Education Association, Chicago, Ill.

This is a paper read by Professor Kelsey on an extremely important and interesting subject. The larger part of the paper is taken up with showing the importance of the State University and its work, and the difficulties which lie in the way of successfully dealing with the problem of religious training of the thousands who attend these institutions. When one realizes that over fifty thousand students attend these universities yearly, many of whom are the intellectual flower of the West; that these students are well-trained, the most energetic, earnest, and virile of all those who graduate from the high schools; that they all have some kind of religious affiliation when they come up; and that they are thrown at a critical period of their lives into an environment which is non-religious officially; then the seriousness of the problem presses upon one. President Angell compared these men to engines with steam up, ready to move and work. But, as Professor Kelsey says, *upon what track and with what hand at the throttle?*

No one can doubt for one moment the need of some religious instruction in these universities, and the danger of losing a grasp on religion which confronts the students. The intense intellectual life which these students lead (and this life is greater in these State universities than it is in the eastern endowed college) produces an atrophy in the spiritual nature. Devotion to study which in no way teaches vital religion tends to make a man self-centred and selfish. He loses the sense of the need of communion with God. Herein is the danger in this lack of religious instruction; the best blood of this country is losing all feeling of the need of an active faith in God.

Surely something should be done, and something has been done. Professor Kelsey points out that these attempts have come from four sources: from individual members of the universities who, outside of the university, have endeavored to direct students to spiritual things; from student endeavors, the Y. M. C. A., Bible classes, and societies; from the local churches; by the establishment of extramural foundations for religious instruction. Of these Professor Kelsey deems the attempts of local churches as failures through the lack of proper equipment and from the fact that they have to handle two different classes of people. But our author presents two plans: first that the theological seminaries be placed in the State Universities, though not actually connected with them; and second, that special foundations be established with the support of at least two persons, a student pastor and a man of power as a religious teacher. Of the first of these, there is much to be said; of the second, we are sure that, if the *right men be chosen* and adequately supported, much good would be done. Professor Kelsey has called attention to a very important and vital question. Are we to do nothing?

H. P. S.

Genesis. By Hincley G. Mitchell, D.D. The Bible for Home and School. New York: The MacMillan Co. Price 90 cts.

This is a brief commentary on Genesis, written from the point of view of modern scholarship. In the Introduction we find a clear analysis of the book, and of each of these documents.

The variant readings of the Samaritan, Greek, Syriac, and Latin versions, as well as the renderings of the Targums and Revised Version margins are given immediately below the text, which is the Revised Version. The notes are clear and adequate. They are marked by the presence of the modern theory of Israel's religious development. The book is well printed, and the arrangement of the text, readings, and notes leaves nothing to be desired. It will prove a useful handbook from the critical standpoint.

A RINGING appeal for the historic faith in its historic setting is contained in an excellent pamphlet by the Rev. T. Jefferson Danner, rector emeritus of St. John's Church, Pittsburgh, entitled *A Plea for the Old Faith of the Old Church*. There are separate chapters on such fundamental topics as The Incarnation, The Atonement, The Resurrection, etc., and the whole closes with a poem on The Resurrection.

THE NEW YEAR.

What shall we ask of the young, young year,
As he marches ahead with eyes so clear?
Many a blessing he bears, I know,
And many a lesson for high and low
Marks the burden upon his back.
Joys and sorrows fill his pack;
Wisdom and folly, hopes and fears,
All the cares of the bygone years,
Yet his step is firm, and his heart is bold,
And he never thinks to relax his hold.
No sight of the finished plan he asks,
For he knows the worth of the daily tasks,
And bravely shoulders his heavy load.
As he presses forward along the road,
Content to work till the goal is won,
As the vanished years of the past have done.
For the years are wise with the centuries' thought;
They are part of the wisdom time has taught;
And each New Year, as it takes its place,
Has a nobler message to give the race.

—FELIX CONNOP.

"WELL DONE."

(A NEW YEAR'S THOUGHT.)

BY MARIE J. BOIS.

THOU shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind—Him shalt thou serve and to Him shalt thou cleave."

What, then, will the reward of faithful love and service be? Or are we working without the hope of a reward? To be pure and true, love must be disinterested. Granted. Yet, is there not an exquisite joy, a keen incentive to further service, in the encouragement which God in His infinite goodness grants to us from time to time, and that in spite of all the imperfections of our love and service? Why, then, should we not look forward to our great reward—God's approval? If we truly love Him, should we not strive with all our might for His final "Well done"? Surely it is not wrong to look forward to the joy of that assurance, even while we are fully aware of our coming short of it, yea, in our best work; for thus we learn to know more, and to think more, of the love which, seeing the intention, gives us credit for the effort, though the result may not be, is not, what we had hoped to offer Him.

With such thoughts the New Year begins. As a child tries to please the father he loves so dearly, as a friend who seeks every opportunity to prove his friendship, so may we loving, thankful children of our God, rejoicing in the knowledge of His love, go on our way, full of trust for the future, neglecting no opportunity, however small it may be, to prove our thankful love, and asking Him to kindle in us an intense desire to please Him, an ardent longing for His blessed words of commendation: "Well done, thou good and faithful servant!"

THE CHRISTMAS LADY.

BY MARY LIVINGSTON BURDICK.

THE village children had called her that for so long that they had quite forgotten her real name. Unconsciously I had fallen into their form of thought, and so was at a loss to know whom the rector meant when he announced at a guild meeting that Mrs. Ashley, as usual, desired to furnish the Christmas tree and gifts for the little ones.

It was my next neighbor who, seeing my puzzled look, good-naturedly enlightened me.

"Oh, you don't know its Mrs. Ashley that's the Christmas lady," she explained volubly. "And a good thing for the poor folks it is that she came back to the old plantation to live after all her troubles. Her loss was surely their gain. For we're not a rich community, you may have guessed—even though you've only taught here two months—and most everything that's done for the needy and for extra Church expenses is arranged by 'the Christmas lady,' as the children say.

"She never comes to our meetings, for she isn't strong enough; she just goes to church now and then, when she's able, and she doesn't make calls. I reckon it's for the same reason, although" (here Mrs. Brown cautiously lowered her voice) "there are those who say that she can't bear to meet children so that she has to speak to them, even though she's so kind about giving things for them—pleasures as well as necessities.

"She lost her husband and three children in one month while they were travelling in Europe—typhoid, 'twas said—and was very ill herself. Then after she was well she came here and

had the old home where she was born repaired and improved. And she's lived there ever since, with some of the colored servants her mother had.

"She's not old, though she has silver in her hair and is so pale. It's just her expression that makes her look as if this world had passed by for her, or its joy had, I mean.

"Henrietta, her old mammy, told someone once she just wished a child would walk right into Mrs. Ashley's home and stay. She thought that may be Mrs. Ashley would get back to this earth again. And she felt nothing else would help. But the plantation's nearly a mile from the village and so it's not likely any little tot could just happen to wander in. And that's the way 'twould have to be to do any good, probably."

And as I studied Mrs. Ashley's face before the service commenced the following Sunday, I realized that she needed help, and that with all her wealth she could not buy assistance. It must "just happen."

The practice for the Christmas carols and hymns went on steadily and well. The last rehearsal was on the afternoon before Christmas Day. "Peace on earth, good will to men," sang the children, their clear sopranos and altos soaring high, as if they, too, felt the spell of the old angelic music.

A wave of joy and comprehension swept over me. I felt the meaning of the great festival as never before.

"O ye beneath life's crushing load," rose the strains. Aye, life's crushing load! There was one not far from us who knew well the weight of that burden. Now, to help her!

"Children," I said, as the hymns ceased, "would you like to walk through the woods with me and sing for 'the Christmas lady'?"

Past the old live oaks whose long Spanish moss, draped over the gnarled boughs and branches, seemed like ghostly fringes; by holly trees, where the children paused to break off the scarlet-berried twigs for a festal offering, we made our way to the old-fashioned white mansion.

The long windows gave full view of the interior. An open fire lighted the long room, where already shadows were stealing from the corners.

The Christmas lady was alone.

Alone? Except for her memories and her portraits.

She was gazing into the glowing flames and thinking, thinking.

"Sing, children!"

And they sang.

What need to tell of the floating forth of the song which the shepherds heard two thousand years ago? Of the Christmas lady's great surprise and gladness? Of her tears and smiles? Of the cakes and oranges?

What I will tell you is this: That a golden star shone in the sky as the children and I went home; and that the Christmas lady's face has changed.

SAINT BRIGID.

By MARY E. MEDCALF.

WHY is Brigid such a favorite name in Ireland? It is because it is the name of a very remarkable woman who lived long ago and did a great work in that country. She was born in 453 A. D., some years before St. Patrick died. Her father was a wealthy chieftain in County Meath. Brigid was an affectionate and high-spirited girl with very generous impulses. From her early youth she seems to have been full of love to God and man. She gave food to the poor and visited the sick and tended the blind. She was employed in her father's household in cooking and looking after the sheep and swine. She was fond of animals, and we read of her sharing her dinner one day with a miserable, greedy hound who happened to come in. When at home, the old record tells us, "Whatever of her father's wealth her hands would find or get she used to give to the poor and needy of the Lord." Displeased at this, her father determined to sell her, just as nowadays in heathen Africa people have been known to sell their children. And Brigid was a Christian, while we are not sure that her father was. So one day he took her in his chariot and said to her on the way: "It is not for honor thou art carried in the chariot, but to take thee to be sold, that thou mayest grind at the quern of Dunlaing, King of Leinster."

When they reached the palace of the king, he left her at the gate and went in by himself.

"Wilt thou buy my daughter from me?" he asked the king.

"Why do you wish to sell her?" said the king.

"Because she is giving away all I possess."

So the king asked to see her and she was brought in.

"Why do you give away your father's property?" said he. "Perhaps if I take you you may do the same with mine."

Brigid replied. "The Virgin's Son (that is, Christ) knoweth if I had thy power with all thy wealth and all Leinster, I would give them all to the Lord of the Elements."

The king then said to her father: "It is not right for us to buy or sell this maiden, for her merit before God is higher than ours." And he ordered her to be set free.

Brigid, being now at liberty to follow her own inclinations, chose to give herself up entirely to the service of God. Choosing seven companions, she went to live at a place that is now called Kildare, which means, the Church of the Oak. Numbers of people flocked to her there and she set up a double monastery, one for men and one for women, but she, though a woman, was head over them all. The great plain close by, known as the Curragh, gave pasture to her flocks and herds, which her nuns in their white robes helped to tend; but the poor were always allowed to feed their flocks there free of charge. There were many heathen still in the land and the great work of Brigid and her companions lay in trying to win these people to the Christian faith.

A Bishop named Conlath was chosen by Brigid to rule over the monks of Kildare. But to Brigid, not to Conlath, belonged the real authority over the whole monastery. On one occasion Conlath brought home from abroad some beautiful vestments to wear when performing divine service. But Brigid did not approve of them and took them from him to cut up and make into clothes for the poor.

Another time Conlath asked leave to visit Rome and Brigid refused to let him go. The story runs that he set out in defiance of her authority and was devoured of wolves before he got very far. The people regarded his sad end as a judgment on him for his disobedience.

St. Brigid was a woman of great strength of character and courage and energy, and was greatly beloved and revered by all the people for a great distance round Kildare. She was always very kind to the suffering and the poor. The great work, however, to which she and her followers gave themselves was to make all the people Christians, and not only in outward profession but in life and in deed. Like many of the other Irish saints, she loved the Bible, and, as the old writers tell us, was in the habit of "scattering among all around her the most wholesome seed of the Word of God."

St. Brigid lived to be a very old woman; she died about 523 A. D. and was buried in Kildare. On the site of her monastery stands an ancient cathedral, which was recently restored and is now a most beautiful building.

Ever since, St. Brigid has been regarded with almost as much veneration by the Irish as the Virgin Mary, and that is the reason why Brigid has always been a favorite name for a girl in Ireland, and why there are so many churches and districts of Kilbride, while such names as Bride Street and Bride's Glen are also constantly found.

THE OLD BELL IN ST. PETER'S CHURCH, ALBANY, N. Y.

Swinging aloft in the belfry old,
Ringing but once in the year, I'm told,
Is an ancient bell: and the people tell
How at midnight it rings a solemn knell,
Just as the old year dies.

As it strikes the hour in accents clear,
It tells of the birth of another year.
The chimes take up the glad refrain
And the dear old bell is silent again.
Long years ago when the city was young,
In old St. Peter's the bell was hung:
And it summoned the people to worship there
For Morning and for Evening Prayer.
Then, when the old church was taken down,
And another was built farther up in the town,
A stately structure, tall and fine,
And in the tower a beautiful chime:
Within the belfry the people tell
That a place was made for the ancient bell:
A link between the present and past
It will ever be while the church shall last.
And each New Year's Eve if you listen well
You'll catch the sound of St. Peter's bell,
Like a benediction floating down
Over the roofs of the sleeping town.
For at midnight in the belfry grey,
As it strikes the hour it seems to say,
"Gloria in excelsis Dominus."

Troy, N. Y.

HARRIETTE MANDEVILLE CRISSEY

Church Kalendar



- Jan. 2—Second Sunday after Christmas.
 " 6—Thursday. The Epiphany.
 " 9—First Sunday after Epiphany.
 " 16—Second Sunday after Epiphany.
 " 23—Septuagesima.
 " 25—Tuesday. Conversion of St. Paul.
 " 30—Sexagesima.

KALENDAR OF COMING EVENTS.

- Jan. 10—Seventh Dept. Miss. Council, Oklahoma City, Okla.
 " 21—Conv. Miss. Dist. Philippine Islands.
 " 25—Conv. Miss. Dist. Southern Florida.
 " 25—California Dioc. Conv.
 " 26—Georgia Dioc. Conv. at Americus.

Personal Mention

THE REV. CHARLES A. ASHMEAD, senior assistant at St. Andrew's Memorial Church, Yonkers, N. Y., has accepted the unanimous call of the vestry to the rectorship of St. Mark's Church, North Tarrytown, N. Y., and will begin his duties the second Sunday after the Epiphany.

THE REV. J. S. BUDLONG, priest in charge of the Church of the Good Samaritan, Colfax, and of St. James' Church, Pullman, Wash., may now be addressed at 1022 Meadow Street, Colfax, Wash.

THE REV. T. J. OLIVER CURRAN of Philadelphia is gradually convalescing from a severe attack of pneumonia.

THE REV. H. HARRIS, rector of Trinity parish, Cedar Rapids, Neb., has resigned, to take effect January 1st. He has been appointed priest in charge of St. Matthew's, Alliance, in the same state. After January 1st he may be addressed at St. Matthew's Rectory, 707 Cheyenne Avenue, Alliance, Neb.

THE REV. J. D. HERRON, has resigned the parish of All Saints', Portsmouth, Ohio, where he has served for the past twelve years. He has had this action under advisement ever since the dissolution of Christ Church parish some three years ago.

THE REV. C. THACHER PFRIFFER has accepted the rectorship of Grace Church, Canton, N. Y. (diocese of Albany), and expects to assume charge February 1, 1910.

THE REV. A. H. S. WINSOR will supply the place of the rector of St. James' Memorial Church, Titusville, Pa., while he is absent on his trip to the far East, entering upon his duties January 15th.

ORDINATIONS.

DEACONS.

MICHIGAN CITY.—On St. Thomas' Day, December 21st, at St. Thomas' Church, Plymouth, Ind., by the Bishop of the diocese, BENJAMIN F. P. IVINS. The candidate was presented by the Rev. M. M. Day, the Bishop celebrated the Holy Eucharist, the Rev. E. W. Averill was the epistoler, and the sermon was delivered by the Rev. W. S. Howard, rector of St. Thomas'. The Rev. Mr. Ivins is in charge of All Saints', Wawasee.

PRIESTS.

OHIO.—In Trinity Cathedral, Cleveland, on December 19th, by the Bishop of the diocese, the Rev. HENRY L. McLELLAN and the Rev. OSEE C. FOX. The Rev. Hosea W. Jones, D.D., of Gambier preached the sermon, and the presenter was the Rev. Canon Attwood of Cleveland. The Very Rev. Frank Du Moulin, LL.D., the Rev. J. L. P. Clarke, and Canon Attwood assisted in the imposition of hands.

SOUTHERN VIRGINIA.—On Tuesday in Ember week, December 14th, the Bishop of Cuba, acting for the Bishop of Southern Virginia, advanced to the priesthood the Rev. J. F. GRIFFITH, in Christ Church, Colon. The Ven. H. B. Bryan, Archdeacon of the Panama Mission, preached the sermon and the Rev. E. J. Cooper, rector of Christ Church presented the candidate. The Rev. Messrs. W. H. Decker of Empire, C. Z., and W. Cross of Gatun, C. Z., with the Archdeacon and Mr. Cooper assisted in the laying on of hands. The Rev. Mr. Griffith is a graduate of the Bishop Payne Divinity School of the class of 1909.

DIED.

BROCK.—On December 23d, at his residence, 2101 Spruce Street, Philadelphia, ARTHUR BROCK, in his sixtieth year.

COLEMAN.—Entered into rest, at Auburn, N. Y., on December 13, 1909, SARAH C. HINMAN, widow of B. F. Coleman, M.D., and daughter of the late Lockwood Hinman of Interlaken, N. Y.

SCARBOROUGH.—At her home in Trenton, N. J., December 18, 1909, CATHERINE ELIZABETH, wife of Bishop Scarborough, in the sixty-fourth year of her age. Burial service at Christ Church on Tuesday, December 21st. Interment in Riverview cemetery.

MEMORIALS.

REV. ARTHUR C. KIMBER, D.D.

At a stated meeting of the Board of Trustees of St. Stephen's College, held on October 5, 1909, the following minute and resolution were adopted:

It is with the sense of deep regret and with the consciousness of a great loss sustained in the death of the Rev. ARTHUR C. KIMBER, D.D., which took place at St. Augustine's chapel, New York City, on Monday, July 26, 1909, that the trustees record their appreciation of his high character and ability, of his valued and devoted service to the Church and to the college.

Dr. Kimber was from early youth identified with St. Stephen's, as a student, as alumnus, as instructor, and afterwards as trustee; in which latter capacity he planned and labored through many years for the establishment and prosperity of the college.

His eminent intellectual gifts found early advancement in the thorough classical and mathematical education which he received from his *alma mater*. In him we have a striking exemplification of the uses of the smaller college. To a mind highly gifted, and to an acute business faculty of turning things to their practical ends, he added the traits of an attractive, manly character, of a deep sense of religion, and of loyalty to the Church. He saw in the St. Stephen's, with a judgment based upon an almost life-long experience in the work of the college, its great usefulness in the Church and its promise for the future. Almost his last act before he was stricken, was in participating in the counsels of this board, and in joining with others at the late commencement, in hailing with joy the evident signs of renewed confidence and growth in St. Stephen's. He was a true son of the Church, a diligent laborer in the vineyard, and an humble follower in heart and mind of his Divine Master.

SAMUEL UPJOHN,
WILLIAM C. RODGERS,
HENRY A. FAIRBAIN.

Committee.

PHILIP S. DEAN, Secretary.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

LIVE choirmaster and organist, wanted for live, growing church, Chicago. Answer, stating age, experience, references, and salary desired. X. Z., LIVING CHURCH, Milwaukee.

A DEACONESS or experienced Church worker between the ages of thirty and forty years, wanted at the Italian mission of Philadelphia. For further information address Rev. T. E. DELLA CROPPA, Church L'Emmanuel, 1024 Christian Street, Philadelphia.

ORGANIST AND CHOIRMASTER wanted, boy choir; Churchman preferred. Address: M., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

POSITION wanted as travelling companion by young woman. References exchanged. Address I. C., care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG man, family three (Methodist local pastor), desirous of change, would like to communicate with Bishop relative to seeking Holy Orders. Age 30; present salary \$600 and house. Southern missionary territory preferred. A. B. C., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, unmarried, desires position, assistant or incumbent, South preferred, or would take duty for a period. Could be free from middle or end of January. X, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice and large mixed choirs. Highest references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifth Street, Chicago.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit \$1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH or Sunday School Banners painted in water colors. Miss BALCOM, 887 Richards Street, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKILLIE, Chevy Chase, Md.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS of ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 883 Booth St., Milwaukee.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

ALEXANDER'S SCRAPPY—A pork product peculiar to Chester County, Pennsylvania; made from the select cuts of young corn-fed pork, thoroughly cooked, chopped fine, mixed with Indian meal and buckwheat; seasoned with the savory sage, thyme, and sweet marjoram. Toasted to a crisp brown makes a breakfast dish fit for a king. Five pounds for \$1.00, express prepaid east of Denver, Col. Booklet on request. E. W. ALEXANDER, Box A, Oxford, Pa.

TRAVEL.

UNIVERSITY, graduate, teacher and Church worker, experienced in conducting tourist parties abroad, will take abroad during the coming summer one young man, or, if from same family, two. References. Address "MORRIS," LIVING CHURCH, Milwaukee.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

FLORIDA HOMES.

REALLY, Tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant, and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., 315 Florida Ave., Jacksonville, Fla., or Modello, Dade Co., Fla.

APPEALS.

ST. LUKE'S HOSPITAL, BOISE, IDAHO. St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least \$5,000 for this, and in addition to have \$3,000 within the next few weeks for the construction of new churches in Idaho, and

during the next year \$4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

CHRISTMAS NOTICE. GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices (as indeed we must or omit or reduce pensions); but we are acknowledging and receipting and banking and booking and placing at interest the moneys received, with much personal and helpful and sympathetic correspondence, with thousands of contributors (in most cases of small amounts). But best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgments such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it, for the expenses of administration are paid by the royalties on the Hymnal. Offerings and legacies can be designated: "Current Pensions"; "Automatic Pension at 64"; "Permanent Fund"; "Special Cases."

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCURE, Treasurer,
Church House, Philadelphia, Pa.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, New-ark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League.

MISS LOUISE WINTHROP KOWES,
2914 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part

of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 LaSalle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street,
Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CHARITIES PUBLICATION COMMITTEE.

New York.

Social Forces. By Edward T. Devine. From the Editor's Page of *The Survey*. Price \$1.25.

How Two Hundred Children Live and Learn. By Rudolph R. Reeder, Ph.D., Superintendent New York Orphan Asylum, Hastings-on-Hudson, New York. Price \$1.25, post paid.

E. S. GORHAM. New York.

Oxford Church Text Books. *The Nicene Creed.* By the Rev. A. E. Burn, D.D., Vicar of Halifax and Prebendary of Lichfield, Examining Chaplain to the Bishop of Lichfield, Author of *The Apostles' Creed*.

FROM THE AUTHOR.

Seven Sonnets on Scenes From the Gospels and Thirty Hymns for Sunday Festivals and Occasions. By James Robert Sharp, Acolyte in the Church of The Advent, Boston.

PAPER COVERED BOOKS.

THE COLUMBUS PRESS. New York.

The Question-Box Answers. Replies to Questions Received on Missions to Non-Catholics. By Rev. Bertrand L. Conway of the Paulist Fathers. With a Preface by Cardinal Gibbons. 341st thousand. Price 20 cents.

PAMPHLETS.

The Virgin Birth of Our Lord. Charles Augustus Briggs, D.D., D.Litt., Graduate Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York. With Introduction by Wilford L. Robbins, D.D., LL.D., Dean, General Theological Seminary, New York. [Thomas Whittaker, Inc., New York.]

A Catalogue of The Church Divinity School of the Pacific. Founded 1893. San Mateo, Cal. 1908-1909.

A PHILANTHROPIST'S RULES OF LIFE.

THE VAULT in a dilapidated little graveyard near New Orleans, where the body of John McDonough, known to American history as an eccentric philanthropist, was first laid, was kept in order for years after the removal of McDonough's remains. A faithful negro, who had been one of McDonough's slaves for years, attended to this. Chiseled in the stone of the vault are the following rules which McDonough formulated, when he was but twenty-four years of age, for the guidance of his life:

"Remember always that labor is one of the conditions of our existence.

"Time is gold; throw not one minute of it away, but place each one to account.

"Do unto all men as you would be done by.

"Never bid another do what you can do yourself.

"Never put off until to-morrow what you can do to-day.

"Never think any matter so trivial as not to deserve notice.

"Never covet what is not your own.

"Never give out that which does not first come in.

"Let the greatest order regulate the transactions of your life.

"Study in the course of your life to do the greatest possible amount of good.

"Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity and frugality.

"Labor then, to the last moment of your existence.

"Pursue strictly the above rules, and Divine blessing and riches of every kind will flow upon you to your heart's content; but first of all remember that the first and greatest study of your life should be to tend by all means in your power to the honor and glory of the Divine Creator.

"The conclusion at which I have arrived is that without temperance there is no health, without virtue no order, without religion no happiness, and the sum of our being is to live wisely, soberly, and righteously."

A PRESBYTERIAN minister of Muncie, Ind., the Rev. William H. Oxtoby, speaking on "The Episcopal Church as Viewed by an Outsider," at the First Presbyterian Church in that city, said, as recently quoted in the *Muncie Star*: "The Episcopal Church has emphasized richness of worship. It has believed that even as we are made worshipful in the presence of a glorious sunset, or in the majesty of a forest, so the spirit of worship is intensified as a Church service is made as artistic and rich as possible. . . . When the responsive service was introduced into the churches a few years ago, it was considered undignified. Some regarded the use of the gown by the minister as a terrible innovation. Few now are the services that do not have a responsive service, and the gown is gaining favor. The emphasis of the Episcopal Church upon music has elevated the standard in all Churches. We are all beginning to see that everything has a rightful place in its endeavor after God. This Church has taught us to speak not so much of a sermon, as of a service. It has taught the value of observing Christmas and Easter, and has stood strongly for freedom of opinion and speech on the part of its ministers.

If we could once hear our ordinary conversation repeated back to us in a phonograph it would make us very careful of our speech in future, says the *New Guide*. Sometimes the casual words that we did not half mean at the time spoken are by some trick of memory carried in the mind of the hearer and quoted years afterwards. Let us endeavor to listen to ourselves and pass judgment upon each word as if we stood in the position of an outsider.

The Church at Work

THE WASHINGTON IRVING ANNIVERSARY.

THE COMMEMORATION at Christ Church, Tarrytown, N. Y., of the semi-centennial of the death of Washington Irving, which occurred on November 28th was noted in these columns at the time. There has now been issued a handsome memorial pamphlet in further commemoration, in which there appears a sketch of the "gentle humorist" with illustrations. Irving was elected warden of Christ Church, Tarrytown, after his return to this country from Spain, to which he had been accredited as United States minister, and served the parish in that capacity until his death. The appreciative eulogy delivered by Dr. Hamilton W. Mabie at the memorial service was printed in full in the Tarrytown *Argus* and is a happy appreciation of that great American writer by one of his present day peers in the world of letters.

CONSECRATION OF ST. THOMAS', PLYMOUTH, IND.

ON ST. THOMAS' DAY, December 21st, the new stone church of St. Thomas, Plymouth, Ind., was consecrated to the service of God by the Rt. Rev. John Hazen White, D.D., Bishop of the diocese, assisted by Rev. W. S. Howard, rector of the parish, Rev. H. L. Marvin, Rev. M. M. Day, Rev. C. A. Smith, Rev. Russell White, and Rev. E. W. Averill. At 7:30 A. M. the rector of the parish celebrated the Holy Communion, a large congregation being present. Morning Prayer was read at 10; and at 11 o'clock a procession of the clergy, the Bishop at the head, entered the west door of the church and proceeded with the consecration. The "instruments of donation" were read by Mr. George H. Thayer, senior warden, and the sentence of consecration was read by the rector of the parish. The Bishop celebrated and the sermon was delivered by the rector. After the service a luncheon was served at the Plymouth Inn to the visiting clergy and other guests, about forty in number. Addresses of felicitation were made by the Bishop and clergy present, the vestrymen of the parish, and Mr. John Sutcliff, architect of the church.

The occasion was one of mingled joy and sadness, as it marked the close of the rectorate of Rev. W. S. Howard, under whose efficient direction the church has been built and paid for. During his eight years' incumbency he has done an exceptional work in the parish. The number of communicants has been doubled and the church, costing over \$30,000, has been erected. Having completed this work, Mr. Howard has resigned, at the request of the Bishop, to take up the larger work at South Bend, where he will be instituted as rector on the Feast of the Epiphany. St. Thomas' Church, Plymouth, will stand as a lasting memorial to his rectorship of the parish. It is a beautiful specimen of English Gothic, built of dressed Bedford stone, and is completely furnished with altar, rood-screen, organ, stalls, pulpit, lectern, and baptistery.

FREE AND OPEN CHURCHES.

THE THIRTY-FOURTH annual report of the Free and Open Church Association, presented at the annual meeting held in the Church House, Philadelphia, on December 14th, shows gratifying progress in the attainment of the objects of the organization. There are now six dioceses which contain no "pewed" churches:

Easton, Montana, North Carolina, Kansas, Quincy, and West Texas, and several churches have changed to the "free" system during the past year. The reports from the dioceses of Los Angeles, Rhode Island, Long Island, Michigan, and Nebraska, show a very encouraging condition of affairs, many of the churches being upon daily and a growing tendency being manifest in favor of the free and open church.

The report of the Massachusetts branch, which is given as an appendix, shows that out of 174 church edifices, 135 have free sittings.

MEMORIAL ALTAR FOR JERSEY CITY.

AN ALTAR and reredos of Carrara marble, the work of the Gorham Company, has just been placed in St. John's Church, Jersey City



MEMORIAL ALTAR, ST. JOHN'S CHURCH, JERSEY CITY, N. J.

Heights, as the gift of Edward L. Young in memory of his father, the late Edward F. C. Young. Almost the entire front of the altar is covered by a panel representation of the Lord's Supper.

MATERIAL PROGRESS IN DISTRICT OF SALINA.

THERE HAS recently been placed in Christ Cathedral, Salina, the first of the stained glass windows. In design it is an adaptation of the *Te Deum* angel by Fra Angelico. The figure is strongly and finely painted, with richly colored robes, and has a deep gold background of ornamental design, with lilies shown at the foot of the panel. It is further embellished in a fine setting of full canopied treatment, drawn in the most refined manner. The whole window makes a very thorough example of strictly antique glass. It is from the Gorham studios, is a memorial of the late Mrs. A. M. Claffin, and was given by the Misses Dooley.

The contract for the new St. Barnabas' Hospital, to be located in the See city, has been awarded and work has been begun. It calls for a building to cost over \$17,000, which must be completed not later than May 11, 1910.

At Oberlin a new church and rectory have been completed. The church, a gift of Mr. W. A. Smith in grateful love for his mother,

is, with the exception of the Cathedral, the most complete and handsome in the diocese. It is built of dark red paving brick after a Gothic design, and is completely furnished and ready for consecration.

At Cawker City, the mission of St. Mary the Virgin has made advances materially and spiritually under Mr. W. S. Little, the resident lay reader. A chancel has been added to the room used for worship, a reredos and altar rail have been built and electric lights have been introduced.

MEMORIAL TO BISHOP HARE.

THE RT. REV. F. F. JOHNSON, D.D., Missionary Bishop in charge of South Dakota, has appointed the Feast of the Purification, February 2d, as the date of the memorial services to Bishop Hare to be held in Calvary Cathedral, Sioux Falls, S. D. The chief service will be held at night, when the Presiding Bishop of the Church will preach the memorial sermon. The civil officials of South Dakota and Sioux Falls, the Bishops of the Sixth Missionary Department, the clergy and laity of South Dakota, and other friends of the Bishop will be invited. It is felt by many that the Bishop Hare memorial should take the form of a fund for the enlargement and endowment of All Saints' School, Sioux Falls, S. D. It was the Bishop's home, and it was the desire of his heart that its growth and development should keep pace with the growth and development of the state. During the twenty-four years of its existence it has made a record for itself as one of the state's best institutions for the training of young women, and one of the Church's best and most effective missionary agencies. It began this year's work with more girls asking for admission than it could accommodate. The time is at hand for the enlargement of the plant, and no more fitting memorial, it is believed, could be erected to its founder than to equip it thoroughly for carrying on in the future upon a larger scale the noble and blessed work it has been doing in the past.

WORK AMONG TRANS-MISSISSIPPI DEAF-MUTES.

THE REV. J. M. KOEHLER, who has since May been in charge of work among the deaf-mutes in the dioceses of the Trans-Mississippi district, is doing good work in the diocese of Kansas. He holds monthly services at Kansas City, Topeka, Olathe, Iola, Garnett, Cherryvale, Caney, and Wichita, and has made occasional visits to Lawrence, Pittsburg, Spring Hill, Paola, and other points. The number of people reached at these points totals about 350. At Olathe Mr. Koehler is often asked to preach to the 2,000 or more children at the State School for the Deaf.

AN EXCELLENT OHIO INSTITUTION.

A COMMUNICANT of the Mission of the Transfiguration, Mt. Gilead, Ohio, is ready to turn over to it a large and sightly lot upon which it is proposed to erect a handsome church edifice. The sum of \$1,100 in cash and pledges is now available and the Ohio Church and Rectory Building Fund will be called upon for assistance. This fund has been in existence seventeen years, during which time, stimulated and encouraged by it, there have been secured thirty-two churches and seven rectories. Estimating the value of these buildings at a minimum figure of \$4,000 each, there

has been secured to the diocese church property worth \$156,000 at a cost to the fund of only \$13,801.68. There are fifty-one subscribers to the fund, many of them persons of small means, who give from \$1 to \$50 toward the erection of each mission chapel or rectory, provided that no more than five calls are made each year.

KANSAS CITY DIOCESAN SEAL.

By AN unfortunate error, the seal of the diocese of Kansas City officially adopted during the last year is printed in the *Living Church Annual* for 1910 under the head of Kansas, taking the place there of the proper seal of the latter diocese. Inasmuch as no description of the Kansas City seal has hitherto appeared in *THE LIVING CHURCH*, we here insert a reduced cut thereof and the following description furnished by a correspondent in that diocese:



The accompanying seal of the diocese of Kansas City was adopted by the diocesan council last June. It was designed by Mr. Pierre de Chaignon de la Rose of Cambridge, Mass., the designer of several of the most artistic and heraldically correct coats of arms officially adopted by American dioceses.

The technical "blazon" of the Kansas City coat of arms is: "Azure, between, in chief, a crescent argent, and, in flanks, two pendent ears of maize leaved and slipped, or, a pairle of the second, thereon four crosses gules."

In plain language, the coat of arms consists of a blue shield, on which appears in the upper centre a silver crescent, and, on either side, lower down, pendent ears of golden corn. The chief ornament of the shield is a silver pairle or pall (Y-shape) containing four small St. George crosses.

The symbolism of these designs and colors is this: The blue field and silver crescent are derived from the official seal of the state of Missouri. The pall is not to be confused with the actual archiepiscopal pall as in the arms of Canterbury, but is an abstract form suggested by the junction of the Missouri and Kansas rivers at Kansas City. The ears of maize indicate that the diocese is situated in the midst of a great corn-growing district. The St. George crosses represent the Anglican communion, and four is the old Canterbury number. Thus the whole design constitutes a very definite representation, in the recognized abstract forms of heraldry, of the Anglican diocese of Kansas City in the state of Missouri. The conventional mitre, keys, and crozier, together with the vesica shape (instead of circle, as in secular seals), mark the seal as ecclesiastical. The inscription in the border reads: *Sigillum Diocesis Kansasopolitanae. MDCCCLXXXIX.*

CHRISTMAS MEMORIALS AND OTHER GIFTS.

ON DECEMBER 24th there was installed in the sanctuary of St. John's Church, Detroit, Mich., the only piscina now in use in any of the churches of Detroit. It is the gift of Joseph Stringham in memory of his wife, Mrs. Pauline Backus-Stringham, who was the organist in charge of St. John's choir up to the time of her marriage to Mr. Stringham in September, 1869. It was designed by Frank C. Baldwin and the work was executed in Caen

stone by Philip Christa. Caen stone is a very soft, fine-grained stone found only in Normandy and admits of the most delicate carving. The sculpturing on the piscina just installed is said to be remarkably well done, and was the work of George Michel. The basin of the piscina is of gray marble. In accord with ancient usages, the piscina has been placed between the credence table and the high altar of St. John's. It was used for the first time in the celebration of the Holy Communion at the Christmas services.

AT THE Christmas service in St. Michael's Church, Oakfield, diocese of Western New York (the Rev. Curtis Carlos Gove, rector), a very fine carved oak altar was blessed by the Rev. F. B. Blodgett of the General Theological Seminary, New York, as a memorial to the Rev. George Cranston Van Vecton Eastman, D.D., the founder and first rector of the parish. Dr. Eastman during a long and arduous ministry served parishes in eight states and in Canada, founding St. Michael's, Brattleboro, Vt., Holy Trinity, Benton Harbor, diocese of Western Michigan, and St. Michael's, Oakfield, of which he was rector from 1856 to 1860. He was also an educator of excellent repute.

THE THREE daughters of the late Mr. Wilson Miller, a member of Christ Church, Allegheny, Pa., who died in October, 1908, have lately given the following bequests to various institutions as a memorial of their father: To Christ Church, Allegheny, \$10,000; to Emmanuel Church, Allegheny, \$2,000; to the Church Home, \$25,000; to the trustees of the diocese of Pittsburgh, \$5,000; to diocesan missions, \$5,000; to the Laymen's Missionary League, \$2,000; to St. Margaret's Hospital, \$15,000. By these gifts the name and memory of an honored Churchman will be graciously carried down to all generations.

ST. MATTHIAS' PARISH, Los Angeles, Cal., has recently received the sum of over \$3,500, the same coming through the instrumentality of the Rev. L. B. Ridgely of China, who has a number of devoted friends at St. Matthias'. This sum is to be used for a permanent church building, and as it comes as a memorial, the parish will endeavor to secure other gifts either as memorials or thank-offerings, and so build the entire church as a memorial church and a thankoffering. Gifts or pledges for the same will be gratefully received. A handsome font has already been promised as a memorial.

A NEW SILVER gilt chalice, the gift of the Bishop of Fond du Lac, was used the first time at the midnight celebration at St. Mary's Church, Medford, Wis. The Bishop has also placed on the rood-screen a Calvary group, the figures being three feet high. There has also been placed in the church a new oak font and six brass candlesticks for the altar. A new pulpit has been placed in the church and double windows have been added. Orders have been given the Church Furnishing Co., Fond du Lac, for a reredos, lectern, and two prayer-desks to be placed in the church at Easter.

ON SUNDAY, December 19th, an oak pulpit in memory of Henry Graham Smyth was presented to St. Mary's Mission Church of Sherwood Park, Yonkers (diocese of New York), and blessed by the priest in charge, the Rev. George H. Houghton Butler. Mr. Smyth was a communicant of St. Mary's Church, and for a short time a member of its Board of Trustees. The pulpit was given by a number of his friends residing in Mount Vernon, and the presentation was made by the mayor of that city, acting for the donors.

A HANDSOME red silk chasuble has been presented to the Rev. Ivan M. Merlinjones, rector of the Church of St. John the Divine, Syracuse, N. Y., by two members of the parish. Mr. Charles E. Ames gave the ma-

terial and Mrs. Llewellyn C. Marsden, wife of one of the lay readers and trustees of the parish, made the chasuble. The figures and fringes are wrought of gold, with sun-rays effect. The chasuble was used for the first time at the early Communion on St. Stephen's Day.

A BISHOP'S THRONE and sedilia of dark oak, handsomely carved, was dedicated by Bishop Webb at All Saints' Cathedral, Milwaukee, before the High Celebration on Christmas morning. It was given by the Knight family in memory of the Rt. Rev. C. F. Knight, D.D., fourth Bishop of Milwaukee, and adds considerably to the appearance of the already beautiful chancel of the Cathedral. The Fond du Lac Church Furnishing Co. were the makers.

A GIFT of \$3,000 from Bishop Grafton, to be applied on the mortgage, was one of the happy reminders of the season received by St. James' Church, Manitowoc, Wis. Also new purple burse and veil and two wrought iron entrance lamps. A promise of wainscoting and other improvements to the edifice was received from a member.

A VERY handsome Prayer Book for use on the altar, inscribed, "To the Glory of God and in Memory of the late Capt. Geo. I. Robinson," was presented to St. Paul's mission chapel, Milwaukee, on Christmas Day.

PRACTICAL SENSE IN PARISH ADMINISTRATION.

IN A SERIES of admonitions to his clergy and people contained in a pastoral letter lately issued, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, says:

"I occasionally come across a clergyman who, unpractical or careless in finances, does not pay his debts. I have no excuse to offer for him. Above all other institutions, the Church should bear a high name for financial honor. Business integrity is essential to the efficiency of a parish.

"No good vestryman will hear the treasurer report a deficit or a delay in the payment of the rector's salary without a sense of shame, and a resolution that he will try to prevent its happening again.

"We are well aware that, when a Church depends upon fairs, entertainments, and spasmodic efforts, it loses its dignity and influence throughout the whole community. When a vestry develops and sustains with energy systematic and business-like methods for gathering in the income, it is surprising how steadily the amount increases; the raising of the rector's salary becomes possible, and there is cheer and buoyancy all along the line.

"There is, as a rule, money enough in the people's income to support the Church. One discovers this when some object of special interest arises. I have known a parish to raise enough money in a few weeks to purchase a fine organ, while their rector, an efficient man, silently endured the shame of unpaid bills because his salary was in arrears. The most valuable asset the parish has is the rector's best work and buoyant spirit.

"I look with admiration upon the great body of the clergy and their wives, for their economy, their good sense, their self-denial and sensitiveness to financial honor. And I know of few more cruel situations than that of a faithful clergyman who, keenly sensitive, has not been paid his salary, and therefore cannot pay his bills, because of the listlessness of the vestry and people.

"The work suffers through the rector's anxiety, and thus the parish suffers doubly in reputation and spiritual leadership. Fortunately such instances are few, but they exist, and I confidently ask every vestryman to see to it that no such conditions find a foothold in the parish of which he is an officer.

*The grass on church lawns should not be

left to the minister to be cut, neither should the snow on the sidewalks before the churches be cleared by him, neither should these sidewalks be the last on the street to be cleaned.

"The wardens of the churches should hire some one to do these things, and not depend upon the willingness of the clergy to fill in the gaps."

DEATH OF TWO PRIESTS.

THE REV. JOHANNES OERTEL, D.D., passed to his reward on December 9th, from the home of a son at Vienna, Va., aged 86 years. He was born and educated in Germany, and came to this country in 1858. He was a graduate of the University of the South, and was ordained deacon in 1867 by Bishop Clark, and priest in 1871 by Bishop Atkinson of North Carolina. He served successively at Lenoir, N. C.; Glen Cove, L. I.; Morganton, N. C.; Church of the Incarnation, Washington, D. C., and Emmorton, Md. Dr. Oertel's health had been in a precarious condition for some time, and at the time of his death he was not engaged in active parochial work. He had a more than local reputation as an artist and visitors to Sewanee will recall his masterpiece which is there shown.

THE DEATH is announced by the Seattle *Churchman* of the Rev. PETER E. HYLAND at the ripe age of 80 years. Mr. Hyland conducted the first service of the Church in the city of Seattle, Wash., and during recent years had been connected with St. Mark's parish, Seattle, in an honorary capacity.

WINDOW SERIES COMPLETED AT THE ADVENT, BOSTON.

Two handsome windows, the last of a series of five representing the five national types of Christianity, were unveiled at the Church of the Advent, Boston, on Christmas Day. The windows are all the gift of Mr. T. Hassall Brown as a memorial to his father, Atherton Brown, a prominent Churchman of the diocese. Each of the windows has for a central figure a saint, those of the newest windows being St. Ignatius and St. John Chrysostom. The former is shown in bishop's vestments in the arena of Rome, where he was martyred. By his side is a huge lion with the Emperor in the background. Ears of wheat, used symbolically, bear evidence to the words "I am the wheat of God; let me be ground by the lion's teeth." In the other window St. John is represented as preaching in the Church of the Holy Wisdom, the Byzantine architecture of which is indicated in the background. There also are ten young choristers, symbolizing antiphonal singing. St. Andrew's cross, above, indicates the tradition that St. Andrew was the founder of the See of Byzantium. The other three windows in the set, which have been installed from time to time in the past three years, have for their central figures St. Athanasius of Alexandria, representing the Egyptian type of Christianity; St. Ambrose of Milan, representing the Latin type; and St. Columba of Iona, the Celtic type.

All the windows were made by Christopher Whall of London and the five are valued at \$6,000.

PARISH HOUSE FOR LOUISVILLE COLORED CHURCH.

GROUND is to be broken January 1st for a parish house for the Church of Our Merciful Saviour, Louisville (the Rev. D. L. Ferguson, rector), a congregation of colored people which has made excellent progress within the past two years and has succeeded in becoming entirely self-supporting. The building is to be constructed of pressed brick, in keeping with the church, which it adjoins, and will be two stories in height, containing various guild and general meeting rooms for

the several parochial organizations, a dining room, kitchen, and suite of rooms for the rector, and will represent an expenditure of \$7,500. The congregation has raised in part the necessary funds, and, with the generous assistance of an anonymous giver, the whole amount will be met so that the building will be entirely free from debt. The members of the church wish to have the new building dedicated to the memory of Bishop Dudley in commemoration of his work in starting this, the first mission to colored people in the city. It is expected that the parish house will be completed and ready for occupancy by May 1st.

NEW ARCHDEACON OF WYOMING.

THE APPOINTMENT of the Rev. Ernest Dray, rector of St. Clement's Church, St. Paul, to be Archdeacon of Wyoming under Bishop Thomas, was noted in THE LIVING CHURCH several weeks since. Mr. Dray was graduated



REV. ERNEST DRAY.

at Seabury Divinity School in 1889 and was ordained deacon by Bishop E. S. Thomas, father of the Bishop under whom he will now serve, in 1893, and priest in 1894 by Bishop Whipple. He has been in charge of his present parish in St. Paul, first as missionary and then as rector, from the time of his ordination.

STATEMENT FROM THE BISHOP OF ASHEVILLE.

THE BISHOP of Asheville makes the statement printed below, in a circular which he has issued:

MISSIONARY DISTRICT OF ASHEVILLE,
SCHOENBERGER HALL,
ASHEVILLE, N. C., Dec. 23, 1909.
To the Clergy of the Church in the South:

It is with a sad heart that I am sending this to you and to every other clergyman of the Church in the nineteen southern dioceses and districts. Please take the trouble to read it carefully, as it contains some information that you perhaps would like to have. The statistics are taken from the last published Report of the Board of Missions, that for the year ending September, 1908.

It is not my disposition often to make complaint, but the treatment of our missions of the South at the hands of the Board of Missions should be made known by someone.

I have attended several of the monthly meetings of the board within the past few years and every time it has been with the deepest depression that I have left the meeting. The burden upon the members seems very great. Large demands for increased appropriations come from all parts of the field and always the one condition seems to be—there is no money to increase appropriations; and yet very large increases have been made in certain fields within the past few years. I was courteously given a hearing before the Domestic committee at the December meeting of the board and I asked for a recommenda-

tion to the board for an appropriation to our Industrial School work in the mountains on the showing of the figures I give below. The committee declined to make any recommendation for an appropriation, but said they would ask the board to hear me state the case for ten minutes. This meant, of course, that I would not get an appropriation, as the board only makes appropriations upon the recommendation of the Standing Committee. When the board met, at the end of the session, when nearly half the members were gone, I was given the opportunity to speak for ten minutes. I was in no condition under the circumstances to tell in ten minutes my case, and I hardly know what I did say. The matter was referred to some committee and I do not expect to hear from it again.

I claimed before the Domestic committee that our mountain work among a people who have been for generations natives of America, the purest strain of Anglo-Saxon citizenship in our country, has been fearfully neglected by the board.

Four other missionary districts of the Church in the domestic field, including Alaska and Honolulu, with a combined population about the same as that of the district of Asheville in the mountains, received an appropriation of \$60,526, while Asheville received only \$9,360.

What is known as the "New Possessions"—Alaska, Honolulu, Porto Rico, and the Philippines—received an appropriation of \$124,362; while Asheville, with the oldest population of the country, and the most needy, received only \$9,360; and this appropriation for these "New Possessions" fields has been increased from year to year, during the period when the board was face to face with a probable deficit, and on that ground apparently could not give more to help the work in our southern mountains.

I was asked by one member of the Domestic committee "why the South did not take care of its own mission field." It was a question that has been asked me by many others and I was able to answer promptly that the South was practically doing that and more, and I was fortunate to have the figures at hand to show that the board appropriates for white work in the nineteen southern dioceses from Virginia downward—all of them except Kentucky receiving something—\$39,580. On the other hand, however, these nineteen southern dioceses contribute to the board for its appropriations \$58,965. The board which appropriates this money is made up of 45 representatives of the Church, not one of whom comes from any of the nineteen southern dioceses.

I said to the committee and to the board that we were doing for the Highlanders of the Southern Appalachians the same kind of industrial school training that is being done for negroes at Lawrenceville and other institutions of that kind, and for which colored school work the board is appropriating \$40,000 a year.

I asked for an appropriation for our mountain school of \$15,000 a year for seven years, which is less than is given to the colored school work at Lawrenceville alone. At the end of the seven years with this appropriation our mountain industrial school work would be in a position and able by our methods to take care of itself.

More than half our work has been supported through what is known as "Specials"; but the board, or someone, is making such an effort to discourage special giving that our work has suffered greatly for the past two years and I find it harder and harder to obtain money in this way. It is an intensely disagreeable task to have to ask churches or individuals for special gifts. The nervous strain of this is fearful. Oftentimes indignities are offered, that I would not subject myself to for any other cause than that of the extension of Christ's kingdom. I had

rather dig for my living ten hours in the day on the hillsides.

Brethren, I am yours to serve, as Missionary Bishop, the Highlanders of the Southern Appalachians even unto the death; but do not longer subject me to the necessity of having to carry on the work at such terrible nervous cost. I have met a few nobly generous people in the North, who have given me sympathetic hearing and help. Without these friends the burden would have been too great for me. To them I owe and give my sincere and appreciative thanks.

SOME COMPARATIVE STATISTICS.

	Appropriations by the Board.	Confirmations Reported.
Alaska	\$46,924.46	120
Honolulu	15,058.04	90
Porto Rico	17,894.30	116
Philippines	44,485.54	47
Total for the "New Possessions"	\$124,362.34	373
South Dakota, mostly Indians	36,938.61	476
Asheville	9,360.00	200

School Work.

	Appropriations.	Pupils.
Lawrenceville Industrial School for Negroes	\$16,987.50	500
School for Mountain Whites	2,360.00*	1250

* This appropriation is from the Woman's Auxiliary United Offering fund and is included in and part of the \$9,360 mentioned above.

You are ready now to ask perhaps, Well! What can we do?

You have no voice in the distribution of the contributions after you have sent them to the board undesignated. But when sending to the board, you can designate the offering by simply adding "For Asheville"; the amount will be credited on your apportionment but will not help us additionally until the sum total of such designations amounts to \$9,360 or more.

Or you can specialize your contribution by stating when asking remittance "Special for Asheville." In this case all that is so contributed will be sent me by the board over and above their appropriation, but will not be credited on your apportionment.

Half the offerings from the South, designated as above stated, would accomplish the purpose, or one-third of the offerings specialized would have accomplished the same.

I have stated the conditions as plainly as I can.

Faithfully yours,
JUNIOUS M. HORNER,
Bishop of Asheville.

MONTCLAIR, N. J., RECTOR'S SILVER JUBILEE.

ON SUNDAY morning, December 13th, the Rev. Frederick B. Carter, rector of St. Luke's Church, Montclair, N. J. (diocese of Newark), celebrated the twenty-fifth anniversary of his rectorship, and preached an appropriate historical sermon. On the following Thursday evening a reception was tendered to the rector and his wife in the parish house by the vestry. As a mark of appreciation and affection a silver tea service was presented by the congregation, and a silver loving-cup was given by the Sunday school to Mr. and Mrs. Carter. The greatest surprise of the occasion, perhaps, was the presentation of a check for \$750 to Mr. and Mrs. Gilman for their work in China. Mrs. Gilman is the eldest daughter of Mr. and Mrs. Carter, and is now home on a visit. Congratulatory addresses were made by Bishop Lines, the Rev. Louis S. Osborne, and several Montclair neighbors. The parish choir was present and sang a number of special choruses and solos.

During the rectorate of the Rev. Frederick B. Carter, St. Luke's congregation has purchased a new site and built a handsome and commodious new church, and it has been consecrated. A parish house and rectory have also been erected. The rector and his people have been justly celebrated for their

active and generous support of foreign mission work, the home field, and their poorer and deserving neighbors in the diocese.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

New Rector for St. Peter's, Auburn.

THE Rev. NORTON T. HOUSER, for the past three years in charge of St. Peter's Church, Auburn, as assistant, has been elected rector of the parish to succeed the late John Brainard, D.D. Mr. Houser has accepted the election and will take possession of the rectory after extensive alterations and improvements have been made. St. Peter's is one of the oldest and largest parishes in the diocese and possesses a Church property of rare beauty.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Holy Communion at Louisville Sanitarium.

No SPECIAL incident marked the observance of Christmas Day in Louisville. In spite of inclement weather, all the city parishes report excellent attendances at the various services. On December 23d a special celebration of the Holy Communion was held at the Association Sanatorium for the Treatment of Tuberculosis, situated just outside of Louisville, by the Rev. Harry S. Musson, rector of the Church of the Advent. A happy result of this service was the effect on two other adult patients having no Church connection, one of whom after conversation with the officiating priest, applied for confirmation, and another expressed a wish to be baptized, and both placed themselves under instruction in preparation for these rites.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Institution Service at Swansea.

THE Rev. J. WYNNE JONES was instituted as rector of Christ Church, Swansea, on Sunday, December 19th. Archdeacon Babcock conducted the service and preached the sermon. The Rev. Mr. Jones celebrated the Holy Eucharist, assisted by the Archdeacon.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Farewell to the Rev. Frederick Edwards — Practical Christianity in Racine.

FAREWELL to their departing rector, the Rev. Frederick Edwards, was the purpose fulfilled in a meeting of St. James' Men's Club on Monday evening. Charles E. McLenagan, president of the club, presided, and introduced the various speakers, Bishop Webb, the Rev. William Austin Smith, August H. Vogel, Rev. Edward Spencer, E. A. Wadhams, and Rossiter Lines. Many guests from outside the parish were gathered with a full representation from within, and the cordiality felt and expressed could not be surpassed. "I would leave you this as my thought tonight," said Mr. Edwards; "Jesus Christ, the Son of God with us, the one perfect man with all of you—Jesus Christ, the perfect mirror in which all men behold themselves and find perfect fellowship, one with another!"

DURING the weeks preceding Christmas, St. Luke's Church, Racine (Rev. W. G. Blossom, rector), made a concentrated effort to reach the needy poor of the city and carry relief. The rector visited nearly fifty families, leaving with them an order for clothing and groceries; 160 suits of underwear for children were distributed, 140 pairs of stockings, and 50 pairs of mittens. Fifteen families were supplied with groceries and fifteen with Christmas dinners. On Christmas Eve a committee visited each family and left a bundle of toys. The parish contributed \$200 for this purpose.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Meeting of the Monmouth Clericus — The New Church at Laurel Springs.

THE MEMBERS of the Monmouth Clericus assembled in Trinity parish, Asbury Park, on Monday, December 20th, as the guests of the Rev. William N. Baily. The question for the day was "Shall the Church Conform to the World," and it was very ably treated in an essay by the president of the Clericus, the Rev. H. M. P. Pearse of South Amboy. A thoughtful and profitable discussion ensued. In view of the death on the foregoing Saturday of the wife of the Bishop of the diocese, the Clericus by a rising vote adopted resolutions of condolence and sympathy with the Bishop in his bereavement.

THE NEW church edifice at Laurel Springs, the opening of which was chronicled in these columns last week, is built of concrete blocks and was erected at a cost of over \$3,000. The appointments and furnishings are quite complete, including a number of memorial windows given by parishioners. The lot on which the building stands was the gift of Mr. H. W. Bassett. The parish is duly organized with wardens and five vestrymen. The work at Laurel Springs began five years ago with a Sunday school in a fire company house.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Personal Mention.

IN CONNECTION with St. Mark's parish, Bristow, of which the Rev. R. Percy Eubanks is rector, the Bishop has appointed him to be priest in charge of the Church of the Messiah, Rockingham, and of the mission at Hamlet. A church is to be built soon at the latter place to cost about \$2,000.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union Discusses Psychotherapy.

THE PITTSBURGH Clerical Union held its December meeting on December 20th at St. Peter's parish house. After luncheon together, the clergy listened to a paper on Psychotherapy read by the Rev. Christian M. Young of St. Thomas' Memorial Church, Oakmont. An interesting and animated discussion followed.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Parochial and Personal Notes.

ST PAUL'S MISSION, Beloit, has just paid the final indebtedness of \$1,000 on the parish house and vicarage and the new priest enters upon his work without any financial encumbrance. An embroidery guild has been organized, which aims to supply simple vestments for use in the churches of the diocese. A very fine sanctuary lamp has been presented to this mission by the Church of the Good Shepherd of Greenwood Lake, N. Y.

AN ATTEMPT is being made in the Cathedral to form a chapter of the Brotherhood of St. Andrew. Corporate communions for the men have been arranged for and the new society kept the Advent Week of Prayer.

THE Rev. G. H. TRICKETT has been transferred to Concordia, where he began his labors in the diocese. Guilds and societies are working to obtain property for a vicar's house.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Meeting of the Sunday School Institute—Club Meetings — Progress at Grace Church, Georgetown.

THE WASHINGTON Sunday School Institute meeting was held as usual on December

21st at the Epiphany parish room. The attendance was not large, as might be expected during Christmas week. The Rev. R. Talbot of St. Paul's parish gave an interesting address on Indian missions, showing what Indians can do when they are won over to Christianity, and gave a picture of the conditions obtaining on some of the reservations, the moral unsatisfactoriness of those who just live on the allowances made by the government and will do no work. He spoke very feelingly of Bishop Whipple's work and his great influence over the Indians of his territory. The usual routine followed an address by the secretary (Mr. Hutchinson) on "The Hymnal in Classes."

SEVENTEEN members of The Bishop Claggett Club met at Trinity Parish Hall, Washington, on December 20th and spent a profitable time discussing the paper read by Rev. F. C. F. Shears of King George's parish dealing with some parochial problems especially bearing on the difficulty of keeping people interested in their Church life. It was felt that the best work in this direction was individual; parochial visitation was the chief element in the success of the clergyman's work. The definite teaching of Church history and doctrine to candidates for confirmation must be more and more insisted on, and if possible a longer time for preparation should be given; the social aspect of Church life must not be ignored. Stress was laid upon the discouragements a conscientious clergyman had continually met from the apathy and indifference of his people. The discussion brought out many useful hints on parochial work.

ON MONDAY, December 20th, about 35 members of the Men's Club of St. Thomas' Church, Washington, heard the lecture given by Dr. Leland Howard on the subject of "What our Bureau is Doing in Entomology." The lecturer is a scientist of considerable fame. His lecture dealt chiefly with some of the pest insects, and the lecturer described in a lucid manner the various methods taken to rid the country of them.

THE ST. AGNES GUILD of Grace Church, Georgetown, an organization of young women whose special work is the care of the chancel, has undertaken to furnish the chancel throughout with solid walnut, heretofore the only pieces in that wood being the altar and chairs. During the past year they have replaced the old poplar railing with new solid walnut on brass posts; and have raised a sufficient amount of money, lacking \$25, to buy a new pulpit. The parish has made other minor improvements, and its only outstanding indebtedness is \$160. The rector, the Rev. Walter Williams, has recently inaugurated a system for raising the missionary apportionment. A set of monthly envelopes has been sent to each member of the congregation, together with a letter from the rector, explaining their use, and asking for at least a small contribution each month for missions.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Vested Choir Organized at Charlevoix.

AT CHRIST CHURCH, Charlevoix (the Rev. Herman J. Keyser, rector), a vested choir has lately been organized. This is a work that was established by Bishop Gillespie in 1887 at the place which he made his country home.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Wellsville Rector Retires from Active Work.

THE REV. FREDERICK W. BEECHER, rector of St. John's Church, Wellsville, has resigned, retiring from active work after forty-eight years of service in the ministry. Going in 1893 to a rural parish in a village where there

has been little change or growth, this venerable priest has seen the number of its communicants increase nearly 100 per cent. In April, 1907, shortly after a new organ had been installed, the church was entirely destroyed by fire, and with it not only the new organ, but one formerly used, which had been given to a mission near there, but not removed from the building. Plans were at once made for rebuilding, and now an attractive church of stone and frame construction and of graceful and ample proportions, it would seem from the print at hand, is ready for use.

CANADA.

The Week's Record of Material and Spiritual Activities in the Dominion.

Diocese of Niagara.

THE NEW parish hall in connection with All Saints' Church, Hagersville, was formally opened in the middle of December. The rector, Archdeacon Clarke, gave an address, as did others.—AMONG the December appeals made to the Woman's Auxiliary at the meeting of the board in Christ Church parish, Hamilton, was one from Canon Allman of Burke's Falls, Algoma, asking for aid to rebuild his church. The January meeting of the board will be held by invitation in the parish of the Ascension.

Diocese of Ottawa.

THE PREPARATIONS made for the joyful festival of Christmas in all the churches of the diocese were very marked this year, both in the arrangements for special music and in decorations.—THE Rev. Canon Kittson concluded his course of Advent addresses on the fourth Sunday, with one on "The Open Book."

Diocese of Ontario.

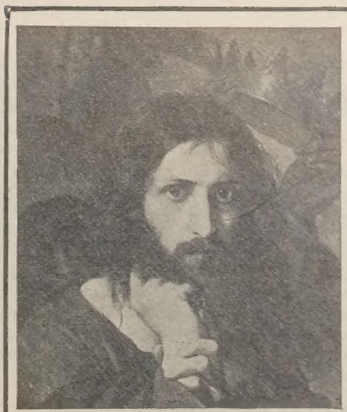
BISHOP MILLS preached a special service for the reopening of St. Luke's Church, Kingston, the first Sunday in December. St. Luke's has been much improved, a new choir vestry being one of the additions.

Diocese of Toronto.

A MEETING was held in St. John's schoolhouse, Port Hope, December 13th, called by the Rural Dean of Peterborough, the Rev. Dr. Langfeldt, to consider the advisability of holding a convention for Sunday school workers and a training school for Sunday school teachers at Peterborough next summer. A goodly number of clerical and lay delegates was present. A committee was named to appoint the time and place, as it was decided to hold the convention.—SOME of the subjects discussed at the annual conference of the Archdeaconry of Simcoe were "The Sanctity of Marriage" and "The Sanctification of the Home." The morning hours of the first day were spent in silent meditation and prayer, with occasional addresses by Bishop Reeve.—THE NEW rector of All Saints', Collingwood, the Rev. R. McNamara, was inducted by Bishop Reeve on the Second Sunday in Advent.

Diocese of Huron.

MANY improvements have been made during the summer in the Church of Holy Trinity, Chatham, and the list of gifts for the interior furnishings is a long one, including hand-carved oak altar, reredos, and brass altar cross. There was also a handsome set of colored stoles, worked by the Sisters of St. John the Divine, Toronto.—AT THE December meeting of the Executive committee of the diocese a subject which brought on some discussion was the attendance of the laity at the annual synod, and it was decided that the Bishop be asked to issue a pastoral letter, setting forth the importance of their attendance. A recommendation that the term of lay delegates to the Synod be five years instead of one was not entertained. The com-



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MR. T. E. SMITH, Jr., Akron, Ohio.

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A COMMENTARY ON OCCASIONAL OFFICES

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ENGRAVERS FOR THIS PUBLICATION

mittee appointed to report on the stipends of the clergy recommended an increase.

Diocese of Calgary.

THE NEW parish hall of St. Benedict's, High River, was used for the first time on the Third Sunday in Advent, on the occasion of the Bishop's visit. The new building will be a great help in the work of the parish. It adjoins the church.

Diocese of Yukon.

THE Bishop Bompas Memorial Church at Moosehide is now finished, but is greatly in need of furniture, and the Indians sit on the floor, there being no seats. The services are much appreciated by them. At a recent celebration of the Holy Communion there were thirty-nine communicants.

Diocese of Saskatchewan.

THE new brass pulpit which has been placed in St. Alban's Pro-Cathedral and dedicated by Bishop Newnam, is the gift of the Junior Woman's Auxiliary of the diocese.—THE NEW bell for the Church at Lac Du Bonat, given by the Junior Auxiliary of Toronto diocese, is proving very helpful.

Diocese of Moosonee.

IN A LETTER to the general secretary of the Woman's Auxiliary the Rev. E. J. Peck, a veteran missionary in the diocese, speaks of the great help a vessel would be to keep up a good means of communication between the mission points on Hudson's Bay. The initial cost of such a boat, fitted to carry a motor and strong enough to stand the impact of the ice, would be about \$10,000. The upkeep of the vessel could be paid for by its engaging in the carrying trade when not needed for mission purposes, a plan which Dr. Grenfell has found successful.

Diocese of Kootenay.

PART OF the money needed for the new church at Fruitvale has been raised, but at least \$700 more is needed and the branches of the Auxiliary have been asked to assist.

Diocese of Columbia.

A STRONG PLEA has been made for the support of a catechist to work among the Chinese in Victoria, where there are 3,000 Chinese engaged in commercial life. The catechist, it is thought, should be a man of education to command the respect of his countrymen. The Auxiliary diocesan boards have been asked to assist in this matter.

A QUAIN INSCRIPTION.

THE Rev. WILLIAM H. GAETH, rector of St. Mark's Church, Islip, L. I., has received a communication from W. St. George Caldwell, rector of Islip, Northamptonshire, England, appealing for a "Nicoll Memorial Fund," to be used in restoring the "brasses" of the Nicoll family in that church, the name of which is "The Church of St. Nicholas," presumably so named because of the patronage of the Nicoll family. The circular begins thus:

"In the Church of St. Nicholas, in the parish of Islip, Northamptonshire, there was on a free stone in the area of the chancel, the portrait of a woman in brass, and at her feet was this inscription:

"Here lithe John Nicoll and Annys his wyff. They had xii Children in their lif, vi Sonnyys and vi dowtirs they had yfer iii Sonnyys Sette London wurk . . . to live to Children he was full kynde. May God in heven mote he it fynde he was a god man to Gode and to holy Cherche, for he cawds many good dedis ther to worke. His Sowle is passed to god full evyn the yere of our Lord MCCCCLXVII. On whos Sowlis god have mercy. Amen for Cheritee.

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PHILADELPHIA

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address all Communications to St. Agnes'
Chapel, 121 West 91st St., New York.]

A VERY interesting and instructive lecture on German organ composers was given at Columbia University on the evening of December 9th by Mr. Felix Lamond, organist and choirmaster of Trinity chapel. The lecturer gave an account of the rise and progress of organ music in Germany, confining himself particularly to the period beginning with the time of John Sebastian Bach, and ending with the time of Rheinberger. Mr. Lamond illustrated his lecture (which was given in St. Paul's chapel) by a recital, during which he played the following program:

- I. Choral Prelude, "Wir glauben all' an einen Gott, Schöpfer" - Bach
- II. Prelude and Fugue in A minor - Bach
- III. Sonata in A major - Mendelssohn
- IV. Recitendo and Allegro Vivace—Sonata I. - Mendelssohn
- V. Prelude in E-flat minor - Rheinberger

The organ in St. Paul's chapel is in some respects a remarkably effective one, and although the great resonance of the building interferes somewhat with distinct playing, or, to put it more correctly, the hearing of distinct playing, Mr. Lamond succeeded in giving one of the best performances we have heard in a long time. He possesses a fine legate touch, and his skill as a solo pianist gives him a great advantage in organ pieces requiring very rapid and clean cut manual technique. His work on this occasion furnished additional proof that he is one of the best organists we have in this country.

It is justly a matter of pride to musicians in general that Columbia University is pursuing such an active and liberal campaign in the encouragement of musical art through public lectures and recitals. On the afternoon of December 16th Professor Farnsworth gave a lecture-recital, illustrated by a programme, "presenting music in which the interest is in the pitch relations of the tones rather than in the manner of their rhythmic succession." He was assisted by Mr. Lamond, who played the following pieces:

- | | | | |
|---|---------|----------------------|-----------|
| Glorificamus | - - - - | John Redford | 1491-1547 |
| Fantasia Chromatica | - - - | Jan Sweelinck | 1562-1621 |
| Andante | - - - - | Girolamo Frescobaldi | 1583-1644 |
| Toccata | - - - - | Matthew Locke | 1630-1677 |
| Choral Prelude, "We all believe in one God" | - - - - | J. S. Bach | 1685-1750 |
| Prelude in F | - - - - | Buxtehude | 1637-1707 |
| Minuet | - - - - | G. F. Handel | 1685-1759 |
| Sarabande | - - - - | Padre Martini | 1706-1784 |

In speaking of Frescobaldi, the lecturer referred to the fact that when that distinguished organist was giving certain recitals at St. Peter's Cathedral, Rome, public interest ran so high that audiences of 30,000 assembled to hear him. Professor Farnsworth remarked, rather caustically, that in these days nothing short of a football match would attract that number of persons.

On the Third Sunday in Advent a notable performance of Spohr's "The Last Judgment" was given at Calvary Church, Pittsburgh. The choir consists of twenty-eight sopranos (boys), five altos, five tenors, and six basses, under the direction of Mr. James E. Bagley, organist and choirmaster. The reputation of this choir is very high, and it is considered one of the best in the state of Pennsylvania.

Space is wanting for the publication of the Christmas service papers that have been sent to this department. In a future issue we shall make mention of the more important lists.

THERE HAVE been periods when drunkenness was not regarded as a vice, except by the most rigid moralist, says *Temperance*. In some circles it was a manly accomplishment. In others it was only a joke to be laughed at and dismissed from mind. The fact of having been drunk at a dinner or even in some public place was not sufficient to fix a stigma upon a man or to disqualify him from going into society. The worst that some critics said of him was to pity his small capacity for drink. He was not able to carry as big a load of drink as one in his position should get along with. The world is indebted to Queen Victoria in some measure for bringing about a change for the better. Drunkenness came to be regarded as a social offense and the drunkard as a man in disgrace. Although drinking was not stopped, it became an offense to drink too much, especially if sober men and ladies were present. The old time drunkard at the feast had either to keep in bounds or stay away. The change is still going on in good society, so that to-day a man who takes too much drink at a dinner is not likely to be invited again to the same table.

EUROPE

A small party of boys is now being organized for a tour of Europe, June 21 to Sept. 2. Holland, Belgium, the Rhine, Germany, the *Passion Play*, Austrian Tyrol, Venice, Switzerland, Paris, England, Wales. *Many coaching trips.* Opportunity for boys to learn the meaning of old world History, Scenery, and Art under direction of gentleman of wide experience as instructor and director of boys' vacation activities.

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The Magazines

THE FEATURED article of the January *Century* is entitled "The Passing of the Antique Rug," by John Kimberly Mumford, an authority on the subject of Oriental rugs. There is a color picture of a Persian silk rug of the fifteenth century which shows the superb coloring and handsome design. The enormous development of the Occidental market for Oriental rugs in recent years, with the consequent enormous advance in values and the various schemes for "doctoring" and aging otherwise comparatively worthless productions are described. The second instalment of "Modjeska's Memoirs" with numerous illustrations, is contained in this issue.

A NOTABLE article in the *Fortnightly Review* for December is "The Failure of American Democracy," by Sydney Brooks, which contains a high commendation of the "Commission" system of municipal government, with New York held up as a horrible example of the corruptions and debauchery of the system generally in vogue. "The Novel Two Thousand Years Ago" is a keen analysis of the ideals and ideas contained in the fiction more especially of the ancient Greek writers, and will prove of interest to those of literary tastes. Most of the articles are naturally those pertaining to the problems confronting the British Empire and European nations, but there are a goodly number of contributions of interest to thinking people everywhere.

WITH THE January issue, *Scribner's Magazine* begins its twenty-fourth year of publication. During most of the year the Roosevelt African series will be continued. A new serial, by Maurice Hewlett, entitled "Rest Harrow," a story of present day life in England, commences in this number, and the opening chapters give promise of a real literary treat. There are, as usual, a number of fascinating short stories. Among the special articles are "Old London," by Frederic C. Howe, illustrated in colors, and "William's Psychic Disturbances," by Robert A. Stevenson, an amusing experience with a modern boy. The frontispiece is the reproduction of probably the first sketch in colors ever made on the spot of flying machines in the air, made by a young French painter at Rheims during "Aviation week."

IN THE Christmas number of a Pittsburgh magazine, *The Index*, the "Christmas Message" which adorns the first page is from the pen of H. D. W. English, distinguished equally as a Churchman and a civic worker in a city in which Churchmen have had a very honorable record as citizens. Mr. English's "Message" is an application of the Christmas lesson to civic affairs, which is aptly and happily done.

A PANIC ABOUT HEALTH.

America, says a correspondent of the London *Christian World*, is at present in a perfect panic about its health. It has always been a great place for freak religions, and to-day wherever you go you hear of some clever crank who is preaching a new gospel of health and attracting adherents by the thousand. Dr. Aked, dealing with these new fads, has well said that "religion's whole purpose is to make men good; the whole purpose of the modern cult is to make men comfortable." Some of the clearest thinkers in America believe that these new movements hold in them the menace of a soulless materialism destitute of devout aspirations or selfish enthusiasm. Dr. Aked is perfectly right when he says that the supreme need of America to-day is a spiritual ministry. The absurdity of the present craze for health culture is well illustrated in the story of a school teacher who asked a pupil, "Have you brought a disinfected certificate of birth, baptism, and successful vaccination?" "Yes, ma'am."

"Have you a sterilized certificate of immunity from croup, cold feet and cholera morbus?" "Yes, ma'am." "Do you promise to soak your slate in sulphur fumes?" "I promise." "Do you promise to use an antiseptic slate sponge and confine yourself to individual chewing gum?" (Sadly) "Yes, ma'am." "Then come to-morrow and you will be assigned an isolated seat in the sanitary school-house."

THERE is a profound reason for man's exceptional relation to all living nature, which is this, that man is unknown to biology because he is so far above it. All that biology knows is the animal *homo*, about whom it explains so much that many are deceived into supposing that *Homo Sapiens* can also be explained by it, whereas he is wholly unaccountable and inexplicable by biology, with no hint of his coming anywhere in the long series of animals ending with the apes. How could geology, for example, foreshadow an earthly being who can turn into a true menial servant that which in nature causes thunder to peal so grandly, and bid it warm and light his bedroom, cook and wash for him, and carry his messages to the ends of this earth faster than it can revolve or the sun travel through space? He also who can talk across oceans with nothing which can be seen or handled, by means of that something which pervades all space, is simply above nature and truly supernatural, because he is not like anything which nature has ever seen or known. Man is greater than the ether, because the user is greater than the thing used; and there can be no doubt that eventually he will make the ether obey him as implicitly as now he makes electricity obey him.—DR. WILLIAM HANNA THOMSON, in *Everybody's*.

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(67)

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